Discourses of a Living Master

Ram Singh

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1

Meditation Talk
01 Aug 2016 Morning

This Is Our True Work

I BOW TO THE FEET of SomAjaib Who have graced this poor soul and made him fit for doing this Seva. It is only the Grace of these two great Saints that this humble soul is able to do whatever little Seva that he is doing for the Satsang.

I had the opportunity of doing seva with Baba Somanath Ji for only three years, and I got the opportunity to do seva for eleven years at the Feet of Sant Ajaib Singh Ji. In the three years that I was with Somanath Baba Ji, He brought my life on this Spiritual Path and He took care of my entire life and He brought me into this discipline. And He blessed me and graced me with the understanding of seva.

Later, Sant Ajaib Singh Ji also gave me the seva of doing Satsang and translating His Satsangs and explaining to the sangat of Karnataka and Andhra. And He graced me in all respects; in respect of spirituality and in respect of even worldly wealth. And, today also, it is the Grace of these two great Masters that all of this is happening.

I'm pleased to see all of you come here. All of you have taken out your precious time from your various duties, your jobs, your businesses, and other household duties, and you have come here to spend these fifteen days in meditation. I pray at the Feet of the Masters, that They grace you and get you to do the meditation and serve the purpose for which you have come.

And, as you come here and you do this practice that we are all doing, when you go back home, you should continue this practice. And that way the Grace of the Masters will always be on you. Even if the timing changes, when you go back according to your respective jobs or businesses, you should still make it a point to sit for meditation and listen to Satsang every day.

Sant Ji used to always say that, "You can leave a hundred things and sit for Satsang, or leave even a thousand things, but sit for meditation." Because this is our true work. God Almighty has given us this precious jewel of a life, and it is the purpose of this life to get out of this bondage of this worldly ocean and go back to God Almighty. Because the **jiva** gets embroiled in all of these outwardly attractions and, unfortunately, again falls back into this ocean of sorrow and goes back into the 8.4 million life forms. And then God alone knows when he will get the next opportunity to do this devotion and get out of this bondage.

When the soul goes through these 8.4 million life forms and it is very sad, then God Almighty graces that soul and gives him the opportunity of this human life form. This human form has been created quite different from all the other life forms. And in this human form, in this body, and within, there He has kept His entire Kingdom, His entire sixteen planes. And He also resides within this human form. He has kept the Path to go back and meet Him also within this human form.

It is only with the help and Grace of a Knowledgeable Soul, of a Master, that we come to know of this Path to go back and meet God Almighty. It is only in this human life form that we can do this. That is why even gods and goddesses have praised this. And all the rishis and munis have praised this life form because it is in this life form alone that we can move from becoming a human to a God.

Therefore, we should make the most of this opportunity. We should sit and listen to Satsang every day, even if it is for half an hour. And we should take out as much time as possible for our meditations, and do it regularly and daily.

* * *

So, this morning time is good. It is quiet and the ambience is good. The Saints have also praised this time because this is the time we wake up and the mind is quiet. And a quiet mind is required for meditation. So, as the day progresses, the mind becomes more wavering and it is more difficult to meditate. So, therefore, Masters and Saints have also called this Amrit Vela, or the 'Time of Nectar'. So, we should make the most of this time and we should close our eyes and sit for our meditation, do Simran and Dhyan.

2

Meditation Talk
01 Aug 2016 – Afternoon

The Three Measures Of Liberation

IN KALI YUGA, THE SAINTS HAVE ADOPTED only three measures for liberation. They are Simran, Dhyan, and Satsang. These measures are something, which are possible while we live our normal, routine lives.

Otherwise, earlier, there were more difficult austerities that were to be done; like Ashtanga Yoga, pranayamas, and japas and tapas, etc. But, in Kali Yuga, the life form has been reduced in terms of the number of years that a human form lives, and these measures, these austerities, are not possible.

So, it is the Simran and Dhyan and Satsang that have been adopted as the measure of liberation. The Simran that has been given by the Masters to us, the Five Names that are given, these are the names of the Lords of the different planes that are there within. And these Lords have never come into this world. When the soul goes within, upwards, to God Almighty, it has to cross all these planes of which these Lords are rulers of these planes. So, the Simran that has been given to us are the Names of these Lords.

Whenever we think on some thoughts, and we follow these thoughts in our mind, our attention immediately focuses on those thoughts. And the intellect quickly builds up a form, or a figure, for those thoughts. And we start visualizing those thoughts within. When the Simran is given, we repeat the Simran and contemplate the Form of the Master within. So, therefore, whenever we do Simran and we sit for our meditation, we have to contemplate on the Form of the Master within also, because that is what we visualize in our intellect. And that is why Masters give us this practice of doing Dhyan, which is the contemplation of the Form of the Master, and Simran for our mind to quieten and focus within. So, by doing Simran and the contemplation of the Form of the Master within, our mind becomes purer, and we start going within.

The third practice is the practice of listening to the Holy Sound Current within. The Sound Current is reverberating at the back of the Eye Center. Listening to the Sound Current and contemplating the Form of the Master, that is what we call the meditation, or the Dhyan, or

Bhajan, within. So, when we do our Bhajan, and we start focusing within and listening to that Sound Current at the back of the Eye Center, and we manifest that Sound Current within, that Sound Current takes our soul, which is also another form of Sound Current only. It takes the soul upwards and within.

So, therefore, in this Kali Yuga, when the life expectancy has gone down, when our life form itself is for a very fixed number of years and the power of the soul and the mind are also significantly curtailed vis-à-vis the earlier yugas, Masters have given us this practice of Simran and Dhyan Bhajan to go within, which is very simple for anyone to do. A six-year-old child can do it, and up to a ninety-year-old person can also do it. So, this is a very simple and straightforward practice that can be adopted and followed by everybody.

* * *

So, the atmosphere is very quiet. We should make the most of this. We should close our eyes and sit for our meditation.

3

SATSANG
01 Aug 2016 Afternoon

If There Is Something That You Should Be Hurrying Up And Doing, It Is Your Bhajan

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The paathi sings the Bani of Sant Paltu Sahib...

Bhajan athuri keejiye aur baath mein der,
Bhajan athuri keejiye aur baath mein der.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. As I have been saying before, Paltu Sahib was a Saint from Ayodhya. Paltu Sahib says, "You should hurry up and do your Bhajan. If at all there is something that you should be hurrying up and doing, it is your Bhajan."

All Saints have been saying that it is the Bhajan Simran that is going to get us out of this world of karma. And it is only this Bhajan and Simran that is going to help us get out of this because we can get rid of our karmas, and the burden of karmas, only with Bhajan Simran. And that is how we can then go back to our True Home.

So, when the soul gets saddened as it moves into these 8.4 million life forms, the God Almighty takes pity and graces the soul that it should take the human birth and give salvation to it and get itself out of this ocean of karmas. Because this human body, which has been given, is the only body in which we can do our devotion and get out of this world and go back to our True Home.

In any other life form, this is not possible. Because all the other things, the normal livelihood that we undergo, whatever we do for filling up our stomachs, having our families and providing for our families, all this is done in other life forms also. Even insects provide for food. Even birds provide for food and look after their families. So, all these things can be done in all other life forms.

It is devotion that we can do in this human life form only. And if we lose this opportunity, this short opportunity that has been given by God Almighty to get salvation, then there is no bigger ignorant person than us. Because God Almighty resides within us and He has got His whole kingdom embodied within this human form. So, if we do not follow the Path of the Masters, and we do not follow Their Teachings and go back and meet God Almighty, then everything else that we are doing is wasteful. There is no point in doing any other thing.

Those people, who do not do their devotion in this lifetime, and those who are constantly in thoughts of worldly matters and they are constantly tied up in these worldly pursuits, such people at the time of death have a great deal of repentance, because they have not achieved anything in this lifetime. Because all these attachments that we think are ours, at the time of death we realize that we have to leave all these things, which we so dearly felt belonged to us. That is the time we feel betrayed. We feel all that we have done is all a waste.

So, Saints, therefore, caution us. And Paltu Sahib says, therefore, "You should do devotion in a hurry. If there is anything that you have to be doing in a hurry, that is devotion. Everything else can stand by."

Aur baath mein der jagath mein jeevan thora,
Aur baath mein der jagath mein jeevan thora,
Maanush tan dhan jaath ghod ghari karo nihoraa.

Why does Paltu Sahib say this? He says this because the life form that has been given to us is very short-lived. And we have come here with a very limited number of breaths that we can take. And we never know when these breaths will stop.

Kabir Sahib also says in this context, "What you have to do tomorrow, you should do today. And what you have to do today, you should do now." Because we never know when that breath is going to stop and when our life will end.

When we have come into this life, we have got few limited breaths that we can take as per our Pralabdh karmas, and we have the right to take that many breaths only. And once that number of breaths is used up, then we have to vacate this house, this body, that we have.

So, Saints say that this life has been given to you to get out of your sorrow, to do your devotion and go to God Almighty. What we have today is what we have in our hand. What is there tomorrow is in the hand of Kal. So, therefore, Saints, whenever They do Their meditation and Dhyan Bhajan, They always keep Kal in mind. They know that Kal is at the doorstep and he can pull out the life form at any time. And, therefore, They keep that feeling foremost and They do Their meditation.

Kabir Sahib also says, "Kal is sitting on your head. Your head is held by him, so don't indulge in your egos. Because whenever he wishes he can pull up your head and pull you out of this life."

So, it is only with good fortune that has come from millions of our previous lives that we have got this life form. And it is with the Grace of God Almighty that we have the company of the Masters. So, we, therefore, are blessed with this life form and we have the company of the Masters also. It is our duty, therefore, to follow the Teachings of the Master and go towards our True Home.

With the Simran and Bhajan that we do, we also cut off a lot of karmas, a lot of burden of karmas, that we carry with us. And, if we don't do this, then we have to suffer these karmas on our body. So, by doing Simran Bhajan, the burden of such karmas also gets reduced.

Those devotees who sit for two and a half hours meditation every day, they are constantly in touch with their Masters. And their Masters are constantly in touch with them. And such devotees, even before their death, they are well informed by the Masters when their time shall come to an end in this life form.

So, therefore, we should not ignore and make light of our meditation. We should do it. We should always prioritize our meditation and make that the first actionable plan every day. And then everything else should follow.

Kaanche mahal ke beech pavan ik panchi rahatha,
Kaanche mahal ke beech pavan ik panchi rahatha,
Das darvaaja khula udan ko nith ut chahatha.

Paltu Sahib explains how our life is. He explains that this is like a house with nine doors and there is a bird within. And that bird constantly is trying to go out of the nine doors that are there in this house. So, it is the bird that is like the breaths that are taken. The breath is in the form of a bird, which is always eager to leave this house of nine doors.

Sant Ji also, before He left His sharir, had written a Bani and He had left it below His pillow. And it said, "Who is saying that I am going to die? I am going to leave this house." He said, "I am going to go to the house of Kirpal." And Saints are always very happy to leave this life form and go back to Their True Home and to Their Masters. So, like the Masters, even those devotees who do a lot of devotion, they are also very happy at the time of leaving this body. And it is equal to the happiness that a young man has at the time of his marriage.

Because, when we do our meditation and we do our devotion, then we are no longer attached to all these worldly things around us. And because we do not have these attachments at the time of death, we go in great happiness and we are ecstatic to meet our Masters inside.

Bhaj leeje bhagwan ehi mein bhal hai apana,
Bhaj leeje bhagwan ehi mein bhal hai apana,
Avaagavan chut jaay janam ki mitein kalpana.

So, therefore, He says, "You should do your Dhyan, Bhajan, and Simran, and you should do your devotion of God Almighty. And, once you leave this world, then you will not come back into this life again, into this world of sorrow." He says that you have to do this because, currently, our mind takes us outside through all the worldly pursuits. And, by doing Simran and Dhyan, the soul goes within and, with the mind, gets connected to the Sound Current, which resonates at the back of the Eye Center and the Master's Form gets manifested within.

Once the mind gets to see that and gets connected with the Sound Current, it gets so intoxicated that the desires and other pleasures of the world, which have been taking it outwards, completely stop. And it starts going within to constantly listen to the resonating Sound Current and see the Form of the Master within.

Because the mind always and constantly wants its taste fulfilled, and there is nothing more tasteful, and nothing more ecstatic, than going within and listening to the Sound Current and seeing the Radiant Form of the Master within. So, the mind constantly is behind these desires and it wants more and more satisfaction from all of these things. So, what gives it the maximum satisfaction is when it gets connected with the Sound Current and sees the Master within because there is nothing in these three worlds, which is as intoxicating and gives as much pleasure as the Sound Current. And, once the mind gets connected with the Sound Current, there is nothing in these three worlds to hold it back. And then, it rides on the Sound Current and goes upwards to Brahm.

So, Masters say, "You may try thousands and crores of measures to control your mind. But your mind will never get controlled. The only way the mind gets controlled is when it gets connected with the Sound Current."

So, even the yogis and the munis have tried a lot to control their minds and, with their austerities, they have managed to get mystic powers. But, these mystic powers are still within the realm of the mind. So, they have never been able to control the mind. With such mystic powers and under the influence of the mind, they curse people and they bless people. So, all these things are all inside the realm of the mind.

Even Somanath Baba Ji had all these mystic powers and He had also done a lot of austerities. But He got His true inner peace and he was able to control His mind after He met and got the Grace of Sawan Singh Ji Maharaj.

Even Sant Ji, Ajaib Singh Ji, had been initiated by Baba Bishan Das into two Shabds, and He did a lot of penances for almost fifteen to eighteen years. He did this and He also had a lot of mystic powers. But inner peace was still not there, and He got that only when He got the Grace of Master Kirpal Singh Ji.

With such practices that we do outwards we can get mystic powers, but we cannot transcend the mind. We are still within the realm of the mind. And, therefore, because we are within the realm of the mind, we do not have inner peace, because the mind has come from Brahm. And all the three worlds below that are within the realm of the mind. So, all these outside practices that we do are all within the realm of the mind.

Until and unless we get the Grace of the Masters and we are able to go beyond the mind, go beyond Brahm, or to Par Brahm and above, can we get the true peace and the love within.

Without the Grace of the Masters, we cannot leave the compound of Kal and we cannot go beyond the mind.

Palatu atak na keejiye chourasi ghar pher,
Palatu atak na keejiye chourasi ghar pher,
Bhajan athuri keejiye aur baath mein der.

Paltu Sahib says, "Do not get stuck up in the love and attachments of this world, because these will keep you entangled here, and you will not be able to go to your True Home." So, it is only the attachment that keeps us in this world. It is because of our attachment to these worldly things that we are unable to come out of this world and go to our True Home. Even if we have the slightest attachment here, we will have to come back, take a birth, and come back to this world. So, it is only when we are completely detached from this that we can leave this world. And to get detached we need to do our Simran and Bhajan. And with as much Simran and Bhajan that we do, our devotion at the Feet of the Master will increase that much and we will be able to get detached from this world.

There are so many people who do their devotion of God Almighty and their Masters, who are staying quite away from the normal attachments, and they are isolated. But, even then, they are getting that nourishment, they are getting their food, and they are being taken care of by God Almighty.

So, we have to work towards getting detached from this world, to go within and back to our True Home. If we are attached to these worldly matters, then we are unable to do our Simran Bhajan and our devotion, because these become impediments for our devotion to our Masters and God Almighty.

* * *

In Nizamabad, that's about seven hundred kilometers from our ashram, there were three devotees who had come. And considering that if you have some disturbance at your home and you find it difficult to stay in your home, then you start going to the Master's ashram. These three people apparently had some troubles in their households, and they came to me and they said that they want to sit for meditation. So, I said, "That is a very good thing. You should sit for meditation." So, I asked them to sit in the hall inside for their meditation.

Now, these people were constantly attached to their children, their families, and all of their other things. So, when they sat for meditation also, all these things kept coming back to them, their children, their families, their wives and all of that. These thoughts kept disturbing them because these people had never sat for meditation or had done any devotion earlier. They had been constantly fighting at home and doing all sorts of things. So, when they were asked to sit, they found it very difficult to sit for meditation.

After some time, they came to me and said, “Okay, we can't sit continuously for meditation. What we will do is, we will work one hour, then we will sit again for meditation for one hour. That way, we’ll alternate.”

So, I told them, “Fine, that is okay. Do that.”

So, that way then, after one hour, they would go out and they would cut grass near the papita trees that we had. And, then again, all the three would sit together and they would talk about their families there. They would talk about their families for one hour, then come back, sit again in meditation, again go back and cut grass and, again, talk about their families. So, constantly, they were in the thought of their families. And it was only on the second day that they came back to me and said, “I have this thing pending and I have that thing pending at home. I think we’ll just complete that, and then we will come.”

So, it was on the second day that the mind became so strong that it wanted to go back to its house. The three came to me and said that they have got lots of things pending and they would like to finish that and then come back.

I told them that the bhandara was just about fifteen days away. And, in fact, people from Nizamabad take a bus, hire a bus, and they come for the bhandara. So, why don't you sit for meditation for fifteen days, and even if you can't do meditation then, never mind, you just do seva for fifteen days and attend the bhandara and then go back to your house?

But, they said, “No, no, we'll do one thing. We’ll finish that and come back.”

And the mind became very strong and it came to a point, when I went to the field, they didn't even tell me, and they all backed off and ran away.

* * *

So, doing meditation is not a very easy thing. It is difficult. But, by doing Simran, what happens is that, over a period of time, the mind becomes purer and we are able to do that devotion gradually.

Yahi samay guru paay mein gotha leejai khaay,
Yahi samay guru paay mein gotha leejai khaay.

Paltu Sahib, in the second stanza of His Bani, says, “You should use this lifetime to do your devotion, because if the soul gets out of this life form and goes into another body, then it will not be able to do this devotion.” So, Saints awaken us and They tell us that we should do our devotion. We should do our devotion and make some sense of this life, fulfill the purpose of this life that we have come for.

Gothaa leejai khaay naam ke sarvar maahi,
Gothaa leejai khaay naam ke sarvar maahi,
Avadhi aay nagichaan daav phir aisa naahi.

Paltu Sahib says, "Take the dip in the Ocean of Naam. Life is moving at such a fast pace that you will not get opportunities again."

* * *

In Sawan Singh Ji Maharaj's time, there was a stationmaster called Bua Dass. And, initially, when people would come, he used to keep shouting at them and saying, "Why are you coming here. Why are you coming to visit Sawan Singh Ji Maharaj?" So, he was a stationmaster there and the devotees would come and they would carry their luggage, and there weren't so many means of transport. When people would carry their heavy luggage all the way to the ashram, either it would have to be pushed or carted, or people would actually carry it themselves. And seeing this kind of trouble, which people were taking to go to the ashram, he used to get quite annoyed, thinking why are people wasting so much effort and energies going there and going through so much hardship? So, that way, he used to get annoyed at those people going.

But once, out of curiosity, he also went to the ashram to see why so many people were coming there, and they were willing to take all that kind of hardship to come to listen to Satsang. So, he came and he sat for the Satsang of Sawan Singh Ji Maharaj. And that Satsang really hit him. It transformed him. And after that, he came for the next two, three days also and heard Satsang and, eventually, took Naam initiation. And then, when his duties were not there at the station and people were coming with their bags, he would actually help them. He would lift their bags and take them to the ashram.

So once, what happened was, one devotee came with a lot of baggage. It was afternoon time in summer. It was quite hot in the scorching sun there. This person thought that he was a coolie or a laborer there. He gave the stationmaster the bags and he put those bags on his head. The distance between the station to the ashram was about three kilometers and, with great difficulty, he carried those bags and he was sweating a lot.

Now, during the same time, Sawan Singh Ji Maharaj came out on the terrace. And it was scorchingly hot and He took rounds on the terrace.

Bibi Lajo asked Him, "Why are you walking in the sun?"

He said, "No, no, I'm feeling cold. That's why I'm walking in the sun."

So, when the two arrived at the ashram, Sawan Singh Ji Maharaj went inside and He gave them Darshan. And then, He told that devotee, "Look, he is not a laborer. He is the stationmaster." And He saw that so much transformation had happened in this person.

So, this devotee then felt embarrassed giving so much luggage to such a senior officer. So, everyone came to know of Bua Dass. He was a great devotee.

* * *

Once, it so happened that, he used to do a lot of Simran and, for an evening walk, when he set out for a stroll, he started doing his Simran, and doing the Simran, he kept walking. From Beas, he kept walking and he reached Jalandhar City, which is over ten to twelve kilometers. It is quite a distance from Beas. So, he kept walking and he was doing his Simran all the time. He did not realize that he had walked so much.

When he saw the lights of the city and it looked quite different, then he asked a person, "What is this place?"

So, he told Bua Dass, "Look, this is Jalandhar City. Where have you come from?"

He said, "I came from Beas."

He said, "It's quite late." Because, in evening he had set out for a walk, and it was quite late in the night by the time he had reached Jalandhar City. So, he said, "There will be no buses now for going back. You'll have to wait here."

He said, "No, I have come walking, so I will go back walking." So, he again did his Simran and walked back to Beas.

So, he was a great devotee, and when he did his Simran, he completely lost all attention of his body, and he would keep walking like that while doing Simran.

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Once during bhandara, he had come to Beas Ashram. After the Satsang, Sawan Singh Ji Maharaj told him to take the mic. Then, Sawan Singh Ji Maharaj told him to speak out in the mic and tell how he could control his mind. So, He said, "You tell all the sangat, which is sitting, how you got control of your mind."

So, Bua Dass spoke, and he told everybody that after his duties, around five o'clock, when he would return home, his servant would cook his food. And he would tell the servant, "You cook the food and keep it in a plate and leave it. And then you can carry on and you go home."

And after that, when he would go home, he would have a bath and sit for meditation and he would tell his mind, "If you go within and you do Simran properly, and I get the intoxication of Naam within, only then I will allow you to eat food. Otherwise, I will not give you food." And, that way, he would sit for meditation with a plate kept aside.

And sometimes, the mind would not listen and he would not get his attention focused, and it would be unfocused until maybe 6:00 AM. Even then, the mind would not be controlled. So, he would be sitting for meditation right from five o'clock trying to meditate and trying to do his Simran and meditation and, right up to six o'clock, the mind would not listen.

And in such times, he would give that food away to cattle and he would not eat any food. Sometimes, the mind would listen; he would get the intoxication of Naam within. It would be 3:00 AM, then he would eat his food at 3:00 AM. If it were 5:00 AM, he would eat at 5:00 AM. Or at twelve midnight, he would eat at twelve midnight.

So, that way, he always fought this war with his mind every day. And he said, "I fought this war with my mind for one full year, and only after that, I was able to control the mind."

So, he said, "It took me one year to control my mind like this. And now I go within and I can hear the Sound Current within. And now I'm not fearful of the mind and I have won that war."

Manush tan sankraath mahodadhi jaath siraani,
Manush tan sankraath mahodadhi jaath siraani,
Aisi parabi paaye nahi tum mahima jaani.

Paltu Sahib says that such a priceless life form has been given to you. It is like the nectar being given to you. It is more valuable than the most expensive jewel and we are frittering away this life form by wasting it in the worries of this world. And we should have got intoxicated in that Naam within. We should have had the nectar of the Naam within, but instead, we have been wasting our time in the worries of this world. And nobody has ever in this world got the intoxication of Naam from being able to satisfy those worries. So, you should have used this life form for going within and getting intoxicated in the Naam.

Therefore, the Masters say, "Nectar has been kept for us at the Tenth Door at the back of our Eye Center. Till we go there and drink that nectar, our mind is not going to get controlled, because we are in this constant cycle where the mind is pursuing its desires. It is lost in the thoughts of this world. And it is because of these attachments and these thoughts that we, time and again, come back into this world and we are in this constant cycle."

So, the obstacle here is the mind. If we are able to control it, it takes us outside of this cycle. Otherwise, it constantly brings us back into these attachments and back into this cycle of sorrow.

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This was also explained to Bulleh Shah by Inaayat Shah. Bulleh Shah was a very learned soul and he was very highly educated. And when Bulleh Shah came to meet Inaayat Shah, He was planting onions.

So, Bulleh Shah had read all the Scriptures. He had read the Koran and all of the other holy books. And he came to Inaayat Shah and asked Him that he wanted to meet God Almighty. He wanted peace within.

Inaayat Shah at that time was taking out the onions from a nursery and planting them. So, He said, "What 'peace' are you saying? What is the thing you are asking? It's simple. You just take this onion from here, and you plant it there."

So, Bulleh Shah told him, "No, I do not understand. I have read so many Scriptures, and despite reading so much text, I have not understood it. And you are telling me it is as simple as taking out a sapling from here and planting it there."

Then, Inayat Shah explained to him, "Like your mind is now chasing its desires and chasing the world, you have to take out this attention and simply plant it for the love and devotion of God Almighty. And then you'll automatically have your work done."

* * *

So, it is as simple as taking out your attention from worldly matters and putting it into spirituality, in pursuits of your Master and God Almighty.

It is most often that illiterate people get more success on this Path than literate people because they follow the simple instructions of the Master.

Satsangath ke ghaat pait ke kar asanaana,
Satsangath ke ghaat pait ke kar asanaana,
Tan man deejai daan bahuri nahi auna jaana.

Paltu Sahib says, "Sit in the Satsang and cleanse your body and mind with the water of Satsang." And it is only in the Satsang that we come to know of the Reality of the Path. And we get set on the Path because of the motivation we get in the Satsang. So, when we come to know the Reality, we follow that Reality. And that Reality is shown to us in a Satsang.

Palatu bilam na keejiye aisa ausar pay,
Palatu bilam na keejiye aisa ausar pay,
Yahi samay guru paay mein gothaa leejein khaay.

Paltu Sahib says, "Make haste. Don't waste your time. This opportunity that has come to you. Make the most of it. Such opportunities will not keep coming." So, use this opportunity and take the dip in Satsang. And, with Satsang, follow the Teachings of the Master and do your Bhajan Simran. Because, if we sit in Satsang and keep listening to Satsangs, but don't follow what is said there, then we can spend many lifetimes like that.

You have to listen to the Satsang and follow the Teachings of the Master. Sant Mat is a Path of doing things. It is not a path of only talking. So, those people who do it, who follow the Teachings of the Master and carry that out in their life, only such people get the Grace of the Master.

Therefore, we should sit in the Satsang, listen to Satsang and think. And when we have been shown the Reality and we believe that Path, then we should follow that Path. So, we should make use of this life form that we have been given because, if this passes away, then we will not be able to do our devotion in any other life form.

All the other life forms are akin to the night. Only this human form is like the day. So, we should make use of this day. In the other life forms, you are unable to think. It is the faculty of thinking, it is the element of ether that is there, which is there only in the human form that enables you to think. And that is why we should use this life form.

Palatu bilam na keejiye aisa ausar pay,
Palatu bilam na keejiye aisa ausar pay,
Yahi samay guru paay mein gothaa leejein khaay.

Radhaswami.

4

Meditation Talk
02 Aug 2016 – Morning

There Is No Age Criteria For Devotion – The Story Of Dru

SAINTS AND MAHATMAS often give examples of Dru and Prahlad who, at a very young age of five years, did the Simran of God. Age is no criteria for doing the devotion of Lord Almighty.

Often people feel that it is only at the later years, that is, in the fourth phase of life, people should be doing devotion of God. So, oftentimes, in Uttar Pradesh, after the age of sixty or sixty-five, people go to Benares and they take initiation there from pandas. So, they go and get 'initiation' there from the pundits there. And they leave, eating non-vegetarian food. But, that's all there is to it. And they feel that they are initiated. But, until you get the initiation from a True Master, there is no initiation.

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You see the example of Dru. At a young age, he got into meditation and the devotion of God Almighty. His story is that his father was a king and he had two wives. So, he loved his younger wife more and, as a result, the elder wife got annoyed, and she went into the jungles to do the devotion of God there since she was more devoted to the Lord.

So, Dru grew up in that jungle and his mother would teach Dru there up to the age of five. And then he asked her as to who his father was. So, she told him, "The kingdom that you see, the fort that you see ahead, the king of that place is your father."

So, at once Dru set out to meet his father. He went walking and he gradually reached the palace, and he went inside the palace. His father recognized that Dru was his elder son and he called him. He embraced his elder son and picked him up on his lap, and there he was lovingly taking care of him. When the younger queen came, and she was envious that, if the king starts liking his elder son, then perhaps her son will not get the throne. And she, in that envy, pulled away Dru from the lap of the king and told him, "You have no right to sit in the lap of the king and, if you wanted that right, you should have been born in my womb."

So, crying, Dru went back to his mother. And then he asked his mother, "Please tell me, are you a maid of that palace, or are you a queen?"

Now the queen, his mother, thought to herself that he is quite saddened by this experience and what I tell him now will get deeply embedded into him. She was very devoted to God, so she told Dru, "Look, in my previous birth I had not done my Simran adequately. And, as a result, I did not get the benefit of this kingdom of which I am a queen. So, I am staying in this jungle."

Then Dru asked her, "How do I get to rule this kingdom?"

So, she told him, "What is the point of ruling this kingdom? You'll only rule for a few days. But, instead, if you do the devotion of Lord Almighty, then you will get a permanent kingdom for yourself."

This got deeply embedded in Dru and he left for doing his austerity.

When this news got to the king, he immediately went to stop Dru from going into the jungle. And he met Dru on the way and he told Dru, "Look, don't go into the jungle. There are lions and leopards and it is not safe to go into the jungle."

But Dru did not get dissuaded by the king. He said, "I will go into the jungle and I am going to pray to Lord Almighty and do His devotion. And I want a permanent kingdom for myself."

Then the king told him, "Look, this is not the age to do this devotion. The age of doing devotion is actually mine. So, why don't you come back?" And then he offered Dru half his kingdom. He said, "I'll give you half my kingdom. Why don't you come back?"

But, Dru did not listen and he did not agree to this and he continued on. Because he said, "I want this permanent kingdom from the Lord Almighty." His mother's words were deeply embedded. Dru continued into the jungle to get devoted to Lord Almighty but, without a Master, there is no salvation.

And, therefore, Narad Muni came and he initiated Dru and he told him how to do his meditation. He told him to stand on one foot and do his devotion and meditation to the Lord Almighty. And that is how Dru continued to do his austerity. He grew almost half his age while doing this austerity. He stood continuously below a banyan tree and did this.

So then, after spending almost half his life in this austerity, Lord Narayan manifested. And he said he was pleased with his austerity and he granted him a boon.

So, Dru asked for that kingdom and he was granted that perennial kingdom. And Narayan also told him, "In your fate, you also have the rule of this kingdom of your father. So, you first go, in this lifetime, you finish that, and then you will get the perennial kingdom."

So, then he went to rule the kingdom of his father and he became a great king also. In fact, to release his brother, he also attacked the gods from that kingdom. And, after his death, he was granted the perennial kingdom and he became the king of all the stars. So, he is the king of all

the stars and, as long as this world is here, he will continue to rule that. He is the king of all the stars.

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So, that is the strength of Simran. And, if you do your Simran with devotion, then the Lord Almighty, God Almighty, graces you and He also fulfills your desires.

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So, it is morning time and we have all woken up and our mind is fresh. We should make the most of this time. So, we should close our eyes and sit for our meditation.

5

Meditation Talk
02 Aug 2016 – Afternoon

To Make The Mind Our Friend, We Have To Do As Much Simran As Possible

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THE PATH OF SANT MAT is not a new path. It is a path as old as this whole Creation. When all the forms were created, all the living forms were created, these 8.4 million life forms were created, and the human form was also created, since then, this Path has been preordained, it has been set inside the human form for going back and meeting the God Almighty. So, God Almighty has put in all His Creation within the human body. And He resides within the human body Himself. And the Path to go and meet Him is also set within the body.

So, this Path has not been created by any Mahatma, it has been created by God Almighty Himself. And It is as old as this whole Creation. It is on this same Path that the Saints have gone within and gone and met with God Almighty. And it is this same Path, which the Saints now explain to us. So, anyone following this Path, even today, can go and meet God Almighty.

The Path is not difficult. It is only the following of the Teachings of the Masters that is difficult. This is because Niranjan, who is Kal, he resides within everybody as the mind. And it is his duty to ensure that the soul doesn't go back to God Almighty. He relentlessly puts forth his efforts to make sure that the soul doesn't go back to God Almighty.

So, the impediment that we have is of our own mind. And, if you observe, we have been initiated for so many years. We have been going to our Masters and They have been explaining this for so many years. But, yet, we are all here still, and that shows the strength of the mind and the impediment that it causes.

This mind, which is an impediment, is an enemy to us going within on this Path. If we make that mind our friend, then the same mind helps us to go faster within on this same Path. So, to make the mind our friend, we have to do as much Simran as possible. We have to focus our attention away from the nine doors and focus it into the Tenth Door by doing and following the Teachings of the Master and doing our Simran. When we do that and we come to the Tenth Door by doing Simran, there the mind gets connected with the Sound Current, which is resonating at the back of the Eye Center.

Once the mind gets connected to the Sound Current, then it converts itself, it transforms. When the mind experiences the ecstasy of being connected with the Sound Current, it realizes that it is not something, which belongs here in this world, and it is something that belongs to Brahm. And then it starts working towards going inwards, taking us on the Path within. So, once the mind gets connected to the Sound Current, it realizes that it is no longer this body, which it has been identifying itself with, and it realizes that it is an element of Brahm, then it strengthens to the soul's journey within, and then both the mind and the soul go within, upwards to Brahm.

Therefore, we cannot forcefully make our mind listen to us. It is only with love and affection that the mind will listen, as we do more and more Simran and Bhajan. By doing Simran, the mind becomes purer. As we do more and more Simran, the mind becomes more and more purer and, once it becomes purer, it starts settling down and it gets inner peace. It calms down, it settles down. Otherwise, the mind today is very, very turbulent. And only a very calm mind can reflect within and go within.

So, once it gets connected to the Sound Current, then the soul and the mind ride on the Sound Current within, and then they go upwards to the Brahm. At the Brahm, the mind and the soul then separate, and the mind resides at the Brahm, and the soul goes further upwards. After the Brahm, the soul gets free. It gets naked from the coverings of the mind, and it comes into its own form. It comes into its own element and it goes further. It manifests into the Sound Current and, after that, the Master is also in the form of the Sound Current. And both the Master and the soul, both in the form of the Sound Current, go further up, and go up to God Almighty.

So, we should keep our attention focused on Simran because more and more Simran will help us refine and purify the mind. And that will give us inner peace. We should do Simran throughout the day. When we are doing our other chores, we should continue to do our Simran, because when we do our Simran while we are doing other things also, then when we sit for meditation for that half an hour, or one hour, this Simran, which we have been doing earlier, helps us to focus our attention better. Because, if we don't do this, then throughout the day, we are tied up in our desires and outward thoughts. And when we sit for that half hour, one hour, our attention does not get focused.

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So, this time is good. We should make the most of this time. We should close our eyes and get connected with Simran and Dhyan.

6

SATSANG
02 Aug 2016 – Afternoon

How Much Do We Really Love Our Masters? How Much Do We Really Want To Meet God Almighty?

The paathi sings the Bani of Sant Kabir Sahib...

Hum tumiro simiran kare
Tum mohee chitavat naahi,
Hum tumiro simiran kare
Tum mohee chitavat naahi,
Sumiran man ki preeth hai,
Tho man sumiri naahi.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has taken the topic of Simran. Simran is the first block on the Path of spirituality and on Sant Mat. If we do our Simran, and as we continue to do a lot of Simran, the mind becomes pure. Unless we do enough Simran, we are not able to manifest the Form of the Master within.

What typically happens then is that, when we are doing Simran and we are trying to manifest the Form of the Master, when we try to visualize or we try to see the Form of the Master, that form keeps coming and going. That is because our mind is impure and our mind is not still. When we do enough Simran, then the Simran starts happening automatically within us. And that is the time the mind gets still. And that is the time the Form of the Master that we see within stays for a while, and we can easily see that Form of the Master within.

The Master is always residing within us at the back of the Eye Center and, though He is always residing there, we are unable to see Him. That is because our mind is impure and it is not still.

So, we should, therefore, do the Simran of the Five Naams that have been given to us during initiation. And we should constantly keep our attention and focus on the Simran while we are doing it. And, that way, we can improve our Simran and focus our attention within. So, we should focus our attention on Simran and keep doing our Simran and, as soon as the mind becomes pure and still, we will automatically see the Radiant Form of the Master within.

Kabir Sahib says, "The God Almighty resides within you. The Master resides within you. But, instead of focusing your attention on Him, you are focusing your attention on outwardly desires and the world." Then, how is it possible that you will go and meet Him?

So, God Almighty and the Masters are constantly thinking about us. But, we are not thinking about Them. So, it is important that, when we start thinking about Them, that is when we will be able to go and meet Them. The mind, which is an impediment, is not in our control. And if that comes under our control, then we will be able to go and see Him.

Kabira hari hari sumir le
Pran jayenge chooti.
Kabira hari hari sumir le
Pran jayenge chooti.
Ghar ke pyaare aadmi
Jag se lenge looti.

Kabir Sahib cautions us. We are constantly doing simran of outwardly desires of the world around us and we are not doing the Simran of the Five Names given to us to go within. Kabir Sahib cautions us that we never know when our time will come to an end, and we will not be able to do the Simran after that. So, this is the time to do Simran.

The family members, whom we so dearly love all our lifetime, when our breath comes to an end and we are about to die, these same family members first take out all the ornaments that are being worn by the person who is dying. And they are more concerned about what kind of debts he has to others, what kind of wealth he has, and they are more concerned about taking those keys of the lockers, and all of that. So, it is these same people, whom he has so dearly loved throughout his life. These family members cannot protect the person who is dying. The only person who can protect that soul, which is going to pass, is his Master.

So, the Master, Who has given the initiation to the soul, that Master comes at the time of death, and then, inside only, He guides the soul within and takes the soul to higher planes.

The Master doesn't allow the soul to go out from any of the outward nine doors. When the soul goes out of those nine doors, it goes back into the 8.4 million life forms. So, when the Master comes, He takes the soul out from the Tenth Door only.

All the planes are connected within and the Path is within us only. So, after death, the Master guides the soul inwardly on the Path and takes it upwards into the higher planes.

Now, depending on what kind of meditation that soul has done, or how much love and affection and devotion that soul has for his Master, the Master will, accordingly, take him to that kind of higher plane where he will then practice further.

At the time of death, in normal circumstances, the agents of death come. They do not come from outside, they come from within only. To the right side is the Path upwards to the higher planes, and to the left side is the path towards hell. And these agents of death come. They keep tapping the soul to wake up and to come back. And then, they take that soul to the left side. So, these agents of death come and they tap the soul and they tell that soul to vacate this place. They all come from the left side. And, after that, they take the soul also to the left side. When they take the soul to the left side, Kal is waiting there. And, then the soul is chewed by Kal. And, only after Kal chews that soul, their life comes to an end.

It is the curse of God Almighty to Kal that he has to chew one hundred thousand life forms every day. So, this is a curse given by the God Almighty to Kal. When Kal chews the soul, there is a lot of pain and the soul trembles inside. And this is all before the soul leaves the body and before, as we say, one is dead. So, there is a lot of suffering at that time. After Kal chews the soul, then the agents of death take that soul up for redeeming its karmas.

This is also written in the Anurag Sagar, and Sant Ji has also referred to it on several occasions. So, this is preordained. Everyone has to go through this process, where Kal chews that soul.

The satsangis are not put through this suffering. When a satsangi dies, even if he has not done a lot of meditation, his soul will come up through the six chakras and come to the Tenth Door. And there, on the right side, there is the Master standing. On the left side, there is Kal standing. And there They decide who that soul will go with. So, if it is a satsangi, then the Master takes the satsangi with Him to higher planes. If he has not been initiated, then Kal takes this soul and then he chews the soul.

This is a very regular process for a satsangi. The soul immediately withdraws at the time of death, and then there is this decision that is taken when he comes to the Tenth Door.

Kabir nirbhay naam jap
Jap lag jeeva baath.
Kabir nirbhay naam jap
Jap lag jeeva baath.
Tel gate baathi buje,
Tab sove din raathi.

Kabir Sahib says, "A very nice opportunity has been given to you. Now, you should fearlessly do your meditation, do your Simran. This life, which has been given to you, is a life for you to get out of this ocean of life, this ocean of suffering." So, if we lose this opportunity, then we will go back into the 8.4 million life forms and, again, into the cycle of life and death. And we never know when we will get such a nice opportunity again.

So, Kabir Sahib cautions that such a beautiful opportunity has been given to you. You should make use of this opportunity and do your devotion to the God Almighty and do your Simran

because once the oil of the lamp is gone, the light goes out. Then you will be able to sleep forever after that. So, you should take this opportunity, when there is life and when you are alive, to do your devotion to God Almighty.

Oftentimes, all the satsangis also are not focusing and spending their time doing Simran and devotion. It is very important for us to do this. Otherwise, though we are satsangis, we spend this very precious time in our life in our worldly affairs, desires, luxuries, and all of the other things. Instead, we should focus on Simran and we should focus on the devotion of the God Almighty because this is a very precious opportunity that has been given to all of us.

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I often relate the story of Jaimal Singh Ji Maharaj. He spent a lot of years trying to get a True Living Master and he was in search for over ten years. And, finally, he came to Swami Ji Maharaj. When he met Swami Ji Maharaj, after that, he pleaded with Him that he should stay and continue in the ashram and do his meditation there. But, Swami Ji Maharaj advised him to go back and, while doing his duty, he should do his Simran and his devotion.

Jaimal Singh Ji Maharaj used to do his work for the army. And in those days of the British Empire, they used to take a lot of service from the military and these people. The hours of duty were over twelve hours. And after doing his duty, when he would come back for rest in the evening, after all his friends, associates, had gone to sleep, he would sit in a trench he had dug for doing his meditation.

So, after he retired from service, when he went back, Swami Ji Maharaj asked him to go back to Punjab, because he had come from there. He was given a Guru Granth Sahib and he went to the river Beas and he did his practice from there. Bibi Rukko had been asked to go and help him and do seva for him, but Jaimal Singh Ji Maharaj told her that she should also do her meditation.

What they would often do is get this wheat flour, and then they would make rotis out of about five kilograms of wheat flour at a time. And these rotis would all be made at one time. Then they would hang these rotis up on a string so that they would dry and, later, whenever they had to eat it, they would dip it in salt water and eat. And, that way, they would spend as much time as possible to do their meditation and Simran.

So, his life is very encouraging for all of us satsangis. Because, after he retired, when he got his pension funds also, he lived the simple life and focused on his meditation and Simran. He would go and collect his pension on a monthly basis, and then buy this flour and get the rotis made, and spend most of his time doing meditation. He never tried to use that money for spending on some desires of his and some other luxuries. But, instead, he lived a very, very simple life and focused on his meditation and Simran.

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So, that is an ideal that we have as a satsangi. Despite the fact that he had wealth, he lived an austere life and focused on his meditation, and on the devotion of the Lord Almighty and his Master.

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If we look at the example of Sant Ji, when he was doing his duty in the army, he was forever in the remembrance of God Almighty. And, after he retired also, when he set up in his place, Kirpal Singh Ji came and asked him to go underground to meditate. If we have gone and seen that place where he used to meditate underground, there was a simple wooden platform and an earthen vessel. He did not even get a mattress to be kept on that wooden platform, because that would then encourage him to go to sleep. So, he went through all these measures to do his meditation and be in the remembrance of God Almighty and his Master.

* * *

Saints have spent such difficult times in the remembrance of Their Masters and God Almighty. Now, if we look at our lives, all that the Masters are asking us to do is to sit for about two and a half hours to three hours of meditation in our own homes with our own families, doing everything else that we are doing. But, despite that, you will see that we are not doing that. So, tell me, how much do we really love our Masters? How much do we really want to meet God Almighty?

So, Kabir Sahib cautions us, "As long as there is this breath that you are taking, as long as this lamp is lit, you should do your meditation. Once the oil of the lamp goes away, once your breath stops, then you will be sleeping perennially. There will be no one coming to wake you up."

Jaisa maaya man rame,
Taise naam ramaaye.
Jaisa maaya man raame,
Taise naam ramaaye.
Taara mandal chadike
Jaha naam taha jaaye.

Kabir Sahib says, "Like your mind is now manifested in the world outside, with its desires, its wants, and all the other things that are outside, if it focuses its attention within and manifests the Master within, then it will go back to where it has come from." So, Masters awaken the soul and They say, "This world in which you are living, this world of joy and sorrow, this is not your world. Your world is Sach Khand-Sat Lok from where you have come." Masters awaken us and tell us that, "Do your meditation. Do the devotion of God Almighty. Make your effort and with the Grace of the Master, with all this, you will be able to go back to God Almighty."

Kabir chit chanchal bhaya,

Chau dis laagi laaye.
Kabir chit chanchal bhaya,
Chau dis laagi laaye.
Guru simiran aathe gada
Neeje vegi bujaaye.

Kabir Sahib says, "Your mind is very turbulent. You are being pulled in all directions and your mind is forever wavering, pursuing its desires and all outwardly things that draw it out." So, there is a fire in the mind. And this fire is everywhere that we look, in all the desires and all the pursuits of the mind. So, Kabir Sahib says, "Take the water of Simran and quench the mind and douse this fire of the outwardly pull of the mind." Because the mind is being pulled by these desires and it is forever wavering. It has gathered a lot of filth. With Simran this filth will be removed, the mind will become pure, and it will get the soothing water of Simran.

So, Kabir Sahib says, "You want happiness and you want peace. This happiness and peace will come to you only with Simran. It is Simran alone that can give you the happiness and give you peace because, with the help of Simran, the mind will become purer and you will be able to go back to your True Home and God Almighty."

If we do not do Simran then, aside from spirituality, the karmas that we have brought in here and which we have to redeem in this life, those keep building up, and then we have to suffer those karmas on our body.

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So, near Guddella, there was a devotee. He was an initiate of Somanath Baba Ji. But, he used to speak a lot of lies. He always used to use lies to fool people. He had this book of mantras once and, what he used to do was, he had a small boy as his assistant. And they would take these lemons and at different places, wherever he would go, he would hide this lemon. And when everybody had some ailment or the other, and when they would come to him, he would say, "Someone has done some mantra on you, and he has cast a spell on you. He has this lemon put against you. So, if you give me two or three thousand rupees, then I will get the necessary materials and I will break this spell." And then, wherever these lemons were buried, he would have his assistant take them out and show that this spell had been cast on that person.

People in the village within about a ten, eleven-kilometer radius knew about all these traits of this person, so they did not get fooled by him. So, what he used to do was, go far away, about forty, fifty kilometers away to different villages, and then he would do these things there. So, this man built up so many karmas. He used to fool people.

Now, this worked for about seven, eight years. But, in the process of the lies that he would tell, what people he would fool and the karmas that he would build up, what happened was, after about nearly nine years, he got an attack of paralysis. And his body, downwards from his hip,

was completely paralyzed. His body organs were functioning, but his legs and his lower body were completely paralyzed and he had no control. So, he had to lie down, and then only his wife had to take care of him.

Gradually, all the family members left him, because it was too cumbersome to handle him. And his wife also would curse him. So, he had to literally suffer hell and he was alive for about eight to nine years like this.

So, therefore, one should not accumulate the karmas. And in earlier yugas, the karmas that were built up would have to be taken care of in later lives also. But now, in Kali Yuga, the karmas that we build, we have to suffer those karmas also in this life. So, though he was a satsangi, he had to undergo that hell while he lived. And, because he was a satsangi, he would get another human birth, as he had never done any meditation and he had not spent any time in the remembrance of his Master or God Almighty. So, the karmas that he built up had to be cleaned out, and then he would be given a human birth after that.

* * *

So, therefore, the mind is burning in all these desires. And it is only Simran that can douse this fire of the mind.

Kabir mukh soyee bhala
Ja mukh nikse naam.
Kabir mukh soyee bhala
Ja mukh nikse naam.
Jaa mukh naam na nikse,
So mukh koune kaam.

Kabir Sahib says, "The mouth from which we do Simran and we remember God Almighty and do His devotion, that is a mouth which is being properly used. There is no use having a mouth that does not recite the Simran and does not do the devotion of God Almighty."

Satnaam ko sumirana
Has kar bhaave keeje.
Satnaam ko sumirana
Has kar bhaave keeje.
Ulta sulta nipaje
Khet pada jo bheej.

Kabir Sahib says, "In whatever context you do Simran, whether you do it in anger, or you do it with love, or you do it pleasantly or otherwise, it will always bear fruit. It will always serve the purpose."

It is like a farmer putting seeds in his field. If he throws the seeds, some seeds will fall straight, some may fall in rivers or inverted, but ultimately all will grow and the plants will come up. So, no Simran is wasted. In whatever form we do it, or however we do it, even in our dreams, when we do Simran, it is to the account of the devotee. So, Simran is never wasted.

Swas safal so jaaniye,
Jo sumiran mein jaaye.
Swas safal so jaaniye,
Jo sumiran mein jaaye.
Aur swas yohi gaye,
Kari kari bahuth upaaye.

Kabir Sahib says, "The breath we take while doing the devotion of God Almighty and while we do Simran, that is the only successful breath that we have taken. All the other breaths that we have taken during the lifetime are a waste."

We forever go about our lives doing several things, and we feel 'this is our work', 'this is our family'. And we are spending time for that, for everything that we believe belongs to us and what is ours.

But, Kabir Sahib says, "This is not right, because all this work that you are doing is for others. The only true work that you do for yourself is for the upliftment and salvation of your soul."

So, the only work that we do towards our devotion of God Almighty, that of Simran, Dhyan Bhajan, that is the only true work that we are doing for ourselves. All the other work that we have done, our livelihood, family, everything else, that is all going to be left here. And that only goes towards redeeming the karmas or the building up of new karmas before we leave here.

* * *

There was this prostitute called Ganika. And, throughout her life, she had lived a very bad life in prostitution. And, as such, she was unable to do the devotion of God, because of the buildup of these karmas. So, she had a pet parrot and she had trained the parrot to do the Simran of God. So, the parrot would repeat, "Narayan, Narayan." And by its repetition of the word 'Narayan', the Lord's word, she could then practice accordingly. So, she had trained this parrot that whenever the parrot would see her, whenever she would come in front of the parrot, she would repeat 'Narayan', Narayan' and the parrot learned that, whenever she comes in front, it had to repeat 'Narayan', 'Narayan'. So, that way, he was trained.

So, during her last moments, she was sitting on the doorstep and two agents of death came to collect her. They came and they started pulling her soul, her attention, out of the body and she was suffering a lot. While she was suffering, she was beating her hands around.

Now, the parrot, who was sitting inside, felt that a cat had come, but he saw that it was Ganika who was there and he closed his eyes in fear and started repeating 'Narayan', 'Narayan'. So, with the parrot repeating the word 'Narayan', 'Narayan', that word 'Narayan' got into the ears of Ganika, whose attention was being pulled by these two agents of death. When she heard that 'Narayan', she also started repeating the word 'Narayan' while she was dying.

Now, the agents of heaven came at the same time. They heard the word 'Narayan', their Lord's name, being repeated. So, they came. And then they beat the agents of death away and they took the soul of Ganika to heaven. So, because she had trained this parrot to do the Simran, and because she also repeated that Simran, despite her bad karmas she was taken to heaven.

Kaha bharosa deh ka,
Binase jaaye chin vaahi.
Kaha bharosa deh ka,
Binase jaaye chin vaahi.
Swas swas sumiran kare
Aur jatan kuch naahi.

Kabir Sahib cautions us, "We never know when this breath will stop and we'll have to leave this body. So, you should constantly do Simran with each breath that you take, and make that breath successful."

So, Kabir Sahib, in this Bani, has constantly talked about the importance of Simran. Simran is the first step on the ladder of Sant Mat. And till our Simran becomes strong, and till the repetition becomes strong, we will not be successful on the Path of Sant Mat.

* * *

I had gone to Mumbai in 1978. That was the time the Sant Ji had come to Mumbai. He had come for the first time in 1978 and I was staying in the house of Mr. R. R. Singh. R.R. Singh was a great devotee and he had very good meditations. And he had the business of the distribution of betel nuts. So, he would get these baskets of betel nuts from Varanasi via M.P. (Madhya Pradesh). They would come to his house. And then I, along with about three or four other people and R.R. Singh, would sit and we would clean those betel nuts and make sure that all the leaves were correct. So, we had to take each betel nut leaf and turn it and see whether there was any defect in the betel leaf. And, he used to forever correct us and remind us that we had to do Simran with each betel leaf that we picked up.

So, with each betel nut leaf, we were asked to do Simran by him. He would keep a constant eye on us. And, when the mind would waver away while we working, he would immediately point out, "Where is your Simran?" And then again, we would start doing Simran with each leaf we would pick. So, he would keep pointing out to us and remind us to do Simran.

I stayed there for four months. Within one and a half months, the Simran became so strong that my soul started coming up, and it started withdrawing with that force of Simran. So, that was the first occasion where Sant Ji had come to Mumbai. And Bernard, Christopher, and Sant Ji were staying at Mohan Kanani's house, on the eleventh floor in Worli. And so, I, along with R.R. Singh and one more gentleman, Buneshwar, had gone to meet Sant Ji. And then, Sant Ji came and did a Satsang for us also.

* * *

So, Simran is the first step on the ladder. Without Simran, we will not be able to climb the ladder of Sant Mat. We should leave everything and focus all our attention and energies on building up our capability of Simran. We should keep doing more and more Simran.

Therefore, Kabir Sahib says, "Hold Simran, do Simran, and build your expertise in Simran. And keep doing that. And once you are able to do your Simran well, then you will start moving inwards."

Kaha bharosa deh ka,
Binase jaaye chin vaahi.
Kaha bharosa deh ka,
Binase jaaye chin vaahi.
Swas swas sumiran kare
Aur jatan kuch naahi.

Radhaswami.

7

Meditation Talk
03 Aug 2016 – Morning

The Sound Currents Of Das Vidhi Nad, Anahad Shabd, Sar Shabd, And Sat Shabd

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AFTER GOOD DEEDS of crores of lives, we get this human birth. And, with the Grace of God Almighty, we get the company of the Masters. For the souls that God Almighty wants to bring to Himself, such souls, He brings them in the company of the Masters. Saints are always connected through the Sound Current with the God Almighty. And They also connect Their devotees through the Sound Current and send them via the Sound Current to God Almighty.

The ladder on the Path of Sant Mat to go back to God Almighty is all a manifestation of different Sound Currents. All these Sound Currents are connected. So, the first Sound Current connects to the second Sound Current, and the second Sound Current connects to the third. So, the souls go on this Sound Current with the Grace of their Master and travel upwards to God Almighty.

There are four Sound Currents. The Sound Currents from the toes to the forehead are called Das Vidhi Nad. And from the back of the Eye Center up to Brahm, the Sound Current is called Anahad. And from the Par Brahm to God Almighty the Shabd is called Sar Shabd. And the Sound Current in Sat Lok-Sach Khand is called Sat Shabd. That way, all the Sound Currents are resonating within our body.

The Sound Current emanating from God Almighty is only One. Because it is passing through several planes, it sounds different, but it is the same singular Sound Current that emanates from God Almighty. Like the water flowing down a hill, where the water falls on a rock, it makes a different sound. If it falls on a tree, it makes a different sound. If water falls on water, then it makes a different sound.

So, the Sat Shabd that emanates from God Almighty, from Sach Khand-Sat Lok, it is the same, only it traverses through different planes and it sounds different in the different planes.

When we close our eyes and we listen to the Sound within, these are the Das Vidhi Nad, which are the Sound Currents of the six chakras in the body below the Eye Center. These are the six chakras of different gods and goddesses. And there are twenty different sounding Sound Currents emanating from these chakras. We should listen carefully to these Sound Currents and,

as we progress within, these Sound Currents connect to the Anahad, to the Sound, resonating at the back of the Eye Center. These Das Vidhi Nad, these twenty Sound Currents, which are below the Eye Center, do not have the power to pull the soul and do not have the power to still the mind. When we focus at the back of the Eye Center and the Anahad Shabd manifests, that is the Sound Current of the conch and the bell. That Sound Current has the power of pulling the soul upwards and holding the mind still.

So, we should listen to these Sound Currents. However, in our practice, we should focus more on Simran and Dhyan. That is, contemplating on the Form of the Master and repeating our Naam, which has been given to us. Because it is only because of Simran that we will be able to go up within at the back of the Eye Center and leave all of our body behind.

So, initially, these Sound Currents will not pull us up. It is this Simran and Dhyan that we should all be focusing on. So, we should not leave our Simran and Dhyan and focus only on these Sound Currents, which we hear within. Because, until we do the Simran and Dhyan and we purify our mind, the Anahad Shabd, or the Sound Current at the back of the Eye Center, will not manifest. And, till such time, we will not be able to go within. That Anahad Shabd is resonating even today at the back of the Eye Center. But, because our mind is impure, we are unable to hear that Sound.

So, as we cleanse our mind by doing Simran and Dhyan, then we will slowly start listening to that Sound Current. That is why, during initiation, you are told to do two and a half hours of meditation, where we focus on Simran and the contemplation of the Form of the Master within, and for about twenty minutes to half an hour, to listen to the Sound Currents within.

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So this morning time is good. We should make the most of this time. And the mind is quiet and a quiet mind is good for meditation. So, we should close our eyes and get connected to Simran and Dhyan.

8

Meditation Talk
03 Aug 2016 – Afternoon

The Two Types Of Saints And The Twenty-Five Percent Of Jivas Who Wish To Return

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BEFORE THIS CREATION came into being, Niranjan did penance and asked for the jivas. So, God Almighty asked the jivas, "Niranjan has created these three worlds. Would you like to go there?" Almost seventy-five percent of the jivas agreed to go there by their own will, and about twenty-five percent of the jivas said that they would not like to go. But, God Almighty convinced them to go and said, "He has created these three worlds. You should go there and, whenever you feel like coming back and you strongly feel like coming back to Me, I will come Myself to fetch you. So, if you are suffering and you remember Me, then I will come Myself to fetch you."

So, once the jivas came, they were encased in the body and mind. And that's how they came to remain here. And, whenever they felt their suffering and they asked for deliverance to go back to God Almighty, God Almighty sent His loving Sons, Who were there below Sach Khand, to go and fetch these souls back. Because Sach Khand is a place of immortality, when the jivas go back to Sach Khand then they never come back here. So, God Almighty sends those jivas, who are residing around the Maha Sunn or the Bhanwar Gupha. And these are His loving Sons whom He sends to fetch the souls back. So, these pure Souls Who come down to fetch the other souls, They are sent to be the avatars of God Almighty. So, God Almighty keeps sending such pure Souls, His loving Sons, from time to time, to fetch the other souls back to Him.

Kabir Sahib also says, "If the Saints were not there, then this whole world would have burned. It is only because of the power of Sat, which is there with the Saints, that this world is going on."

There are two types of Saints. There are Saints Who have been to Sach Khand, but then They have not been given the orders by God Almighty and Their Masters to open up and bring the others. So, They remain hidden. People don't know about these Saints. And the other Saints, are Saints whose Masters have asked Them to fetch the other souls. So, these Saints are given the orders by Their Masters to go and fetch the other souls and to awaken the other souls, and bring them back. So, They come here and They do Satsang. They give initiation and take the other souls back. And the other type of Saints, Who have not been ordered to do this, They are happy in the Will of God and, though They go to Sach Khand-Sat Lok, They are, otherwise, fully

evolved. They do not have the orders of the Masters to take any other souls and They are happy in that Will. They do not practice Satsangs and They do not initiate many people. When They pass away, They perhaps initiate one disciple who carries on after them.

Therefore, Saints are always there in this world. There are Saints Who do the practices outside, and outwardly everyone knows Them. And there are those Saints Who remain hidden, and They continue in the Will of God. So, the Saints are always here in this world.

So, it is those twenty-five percent of the jivas who were not agreeable at the first instance to come into this world; it is those souls from those twenty-five percent who want to go back. And, it is these souls who are being awakened by the Saints and then taken back to God Almighty. The other seventy-five percent who have come with their own will, they do not understand the Teachings of the Saints, and they continue to follow the pursuits of their mind and their desires and all the outwardly goods that are there. And they keep increasing their karmas here.

We are, indeed, fortunate to have gotten this human birth. And, in this human birth, we are extremely fortunate to get the company of the Masters. And it is said that those who come in the company of the Masters, their account is taken care of, their travel back and forth into this world is closed, their chapter is closed here. And they will go back to God Almighty.

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So the time is good. We should make good use of this time, close our eyes and sit for our Simran and Dhyan.

9

SATSANG
03 Aug 2016 – Afternoon

The Naam That Is Given By The Masters — Until Their Charging Is There In That Naam, It Is Not Really An Initiation

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The paathi sings the Bani of Swami Ji Maharaj...

Naam nirnay karoo bhai,
Dudha bidhi bhed batlai.
Naam nirnay karoo bhai,
Dudha bidhi bhed batlai.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani Swami Ji Maharaj has illustrated and talked about Naam. That Naam is of two types. One is Varnatmak Naam and the other is Dhunatmak Naam.

Varnatmak Naam is the Naam that we can read and write that is written in the Scriptures. It is how we communicate with each other by word. Varnatmak Naam is contained in the fifty-two letters in the Hindi script. There are fifty-two letters. So, everything is contained in this. What is spoken is that Varnatmak, and all that is written, which is contained within these fifty-two letters, will, at one point, all be destroyed. And it will be only Dhunatmak that will be there after that.

All the Vedas, all the Scriptures, all the Puranas, all the religious books are all contained and written in this Varnatmak Naam. So, all the Scriptures, everything, is contained in Varnatmak Naam. The initiation that is given by the Masters, that is beyond Varnatmak Naam. So, Varnatmak is what we can listen to, what we can speak, and what we can write. The initiation that is being given by the Masters is beyond this. So, one wonders, how is the initiation ~~is~~ given, which is beyond what is written or what can be spoken? So, that question arises within us.

The Dhunatmak Naam is the Sound Current, the Holy Sound Current, which is coming from God Almighty, and it is resonating at the back of the Eye Center. At the back of the Eye Center is the place where our soul sits, and that is the place where the Master sits also and the Holy Sound Current resonates.

At the time of initiation, the Master goes within and He connects the soul with the Holy Sound Current. Initiation is that connection of the soul with that Holy Sound Current. That Sound Current cannot be heard by our outer ears. It cannot be written and it cannot be spoken. It can only be heard by the 'ears' of our soul and it can only be seen by the 'eyes' of our soul. There are two faculties of the soul. These are called surat and nirat. The faculty by which the soul listens, that is called surat. And the faculty by which the soul sees is called nirat.

So, Swami Ji Maharaj in this Bani has explained and illustrated what is Dhunatmak and what is Varnatmak.

Naam nirnay karoo bhai,
Dudha bidhi bhed batlai.
Varn dhunaatmak gaaon,
Douka bhed darsaaoon.
Varn kahu chaahu kahu akshar,
Jo bola jaaye rasna kar.

Swami Ji Maharaj says, "I will show you and tell you the difference between these two." What can be heard and what can be talked and written, that is Varnatmak. And what cannot be written, talked, or heard, that is Dhunatmak.

Likhan aur parrhan mein aaya,
Use varnaatmak gaaya.
Lakhaayak hai yahi dhun ka,
Bina guru phal nahi kinka.

So, Varnatmak Naam is the Naam that can be written or it can be read or spoken, but the Naam that is given by the Masters, until Their charging is there in that Naam, it is not really an initiation. It is just like any other word. So, the Five Names that are given at the time of initiation, they are given with the charging of the Masters. Ordinarily, these Names may even be written in some of the writings, or referred to in some of the writings, but that does not carry the same weight and meaning as the initiation of these Five Names when they are given by the Masters to us. The Masters have done a lot of Simran and They have a lot of charging behind these Names, and these Names are then given to us for repetition. That carries a lot of the efforts that the Masters have put earlier into these Names. Any other name that is ordinarily given is subject to destruction.

Milen guru naam dhun bhedi,
Surat dhun dhuni sang bedhi.
Ekta naam aur naami,
Karaaven jo mile swaami.

He says that when you meet a Master Who has gone on this Path and Who knows this Path, only He can show you this Path. And only He can give you the initiation and take you safely on this Path. So, till you get a True Master, there is no meaning in the names that are given to you. Only a True Master with the Names with His charging, when they are given to you, that carries the power of cleansing your soul. And that charging is there in the Naam given by the Master.

We are carrying all outwardly, worldly thoughts. Now, to cut iron you need iron, too. Likewise, for the Naam that is given is a worldly naam. These Five Names that are given can be written and can be read. And the outward form, the contemplation of the Master that we do within when we are sitting for meditation that, also, is worldly. So, you need this contemplation of the Form of the Master and this repetition of the Naam, both of which are of this world only for cutting out our other, worldly thoughts.

Our thoughts are scattered outside with worldly thoughts, with worldly pursuits, with worldly desires. Our thoughts have all got scattered outside. And we are identifying ourselves outside with this world. The Naam given to us is from this world — and the contemplation of the Form of the Master that is given — is from this world. And when we contemplate on His Form and when we repeat the Naam within, it is these same thoughts, which are scattered outside in our desires, attachments, and everything outside, that come within and turn inwards.

So, with the help of these Five Names, and the contemplation of the Form of the Master at the back of the Eye Center, we gradually are able to get our thoughts, which are scattered outside in the world, back within. And then we are able to leave the nine doors, the nine outward doors of this body, and start focusing and come to the Tenth Door within. And there, once we come to the back of the Eye Center again, the Sound Current with which we have been connected at the time of initiation, that Sound Current manifests. And then, we see the Radiant Form of the Master within.

Naam varnaatmatk gaaya,
Naami dhunaatmak paaya.
Varn se surat man maanjo,
Bahuri chaarrh gagan dhun saadho.

Swami Ji Maharaj says, "The Varnatmak Naam helps us to get our scattered thoughts back within. And it is with the Varnatmak Naam that we are able to cleanse our mind and purify our mind." As soon as the mind gets purified and gets pure, it settles down. It is no longer turbulent. And as soon as it settles down, immediately, we can see the manifestation of the Radiant Form of the Master within and we go within. So, the same form of the Master that we have been contemplating outside, that transforms into a Radiant Form within. It is the same form of the Master outside that we see within that is in the Radiant Form.

In each plane that we transcend within, the form of the soul, our outward appearance and form, and the Form of the Master as we have seen, both keep changing. We are now in this physical plane, so we have to take the help of our physical body to be here. As we go within into the astral, we need the astral body to be used in that plane. And further, when we go into the causal, we need the causal body to go and travel in that plane. And, finally, when we cross Brahm, all these bodies are shed off by the soul, and it comes into its own.

In the Par Brahm, when it goes and bathes in the Pool of Nectar in Mansarovar, it sheds off all these bodies that it has, the causal, astral and the physical, and it comes into its own Light and Sound form. So, therefore, if you do not get a Master Who is knowledgeable about the Sound Current, getting an initiation is not going to help from any other master.

Dhuni dhun ek kar jaano,
Surat se shabd pahichaano.
Shabd aur surat bhaye eka,
Naam dhunaatmak dekha.

Then, He says that when the soul connects with the Sound Current, then you come to know what is Dhunatmak Naam.

Many people believe that all the naams are the same. And they believe that just doing the meditation on the Varnatmak Naam is enough. But that doesn't serve the purpose.

However, if we do the recitation or we do the devotion of a particular deity; for example, we do the worship of Shiva, and we do the mantra of Shiva, we do the repetition of that, then we can possibly go to Kailash, which is the place where Shiva resides.

Likewise, if we recite the Naam and we are devoted to Vishnu, then we will probably be able to go up to Vaikuntha, where Vishnu resides. And similarly, if we do the devotion of all the other gods and goddesses, then we will possibly go to heaven where they reside. So, that way, we will only be able to only go up to the level of that particular deity. So, we will get limited salvation only up to that place. We will not get a salvation of the soul.

Even these forms, these deities and gods, they are also of a limited lifespan, and when we go there by doing the meditation of that particular deity, we go there and the life elongates, and we are able to stay there for a long period of time, and there is limited bliss in that period of stay there. But, eventually, when the benefit of your meditation is exhausted, you have to come back to this same world.

So, again, everything that we otherwise enjoy here is the same thing that we do there. So, eventually, you have to come back into this world.

Guru bin aur bina karni,

Mile kas kaho yah rahni.
Chaah anuraag jis hoi,
Bhaag barr gurumukhi soi.

Swami Ji Maharaj says, "Even if you get a True Living Master and He gives you the initiation, if we are not doing our meditation and we are not following the practice and the Path, then that Naam again does not do anything." So, if we are not doing our meditation and we are not following the Path and the Teachings of the Masters, then neither the Naam can do anything, nor the Guru can do anything for us.

So, we should consider ourselves indeed fortunate if we have the pangs of separation of the God Almighty and of our Master within, and we follow that Path and we do our meditation with love and affection. That way, if we do our meditation daily with love and affection, our mind also becomes purer, the burden of karmas also is lessened, and the mind, which is scattered all over the place, also gets focused within, and the attention gets focused within.

And if we do not do our meditation, then the mind, which is impure, continues to remain impure and keeps building up the karmas.

Naam naami dou gaay,
Abhedi bhed samjaaya.
Guru ki mauj mein sab kuchh,
Jise chaahen karen gurumukh.

Swami Ji Maharaj says now that He has explained what Naam means, what are the types of Naams, and what is the credibility and what is the strength of the Master Who gives this Naam to us. He goes on to say that, finally, it is in the Will of the Master. All of this is contained in the Will of the Master. It is in the Will of the Master to shower His Grace on people who have come with impressions from the past, and He can convert them into gurumukhs.

So, if we sit for our meditation every day, then our mind will also become pure and we will get the Grace of the Master also.

Guru mukh hoye tan dan se,
Kare fir preeth niz man se.
Lage tab jaay sun dhun se,
Gaaye tab teen gun tan se.

When the devotee gives his mind and body to the Master and he does the seva, and he does regular practice, then very easily the soul also withdraws from the body and goes within. So, these two, the body and the mind, are the impediments, and if we are able to surrender these to the Master, then we can easily withdraw within.

What should have been was that the soul controls the mind and the mind controls the senses and, accordingly, the body. But, what has happened is the reverse. The senses have started controlling the mind and the mind is controlling the soul. So, therefore, it has got inverted.

Wherever our senses are pulling us, the mind is getting pulled. And the mind is pulling the soul, and the body is, accordingly, enacting that. As a result, our karmas keep increasing and we get further away from our devotion. So, we will get successful when the soul will control the mind and the mind will control its senses.

Varn dhun bhedh dou baranaa,
Baach aur lakshya in kahanaa.

Swami Ji Maharaj says, "I have explained to you about Varnatmak and Dhunatmak. Varnatmak is what can be read and Dhunatmak is what can be seen and heard by attention." So, when we focus our mind and soul within and we focus our attention within, we can hear the Sound Current and see the Light inside.

Vaach varnatmak jaano,
Lakshy dhun dhuni pahichaano.
Varn mein bhekh jag bhoola,
Marm dhun sant koyee tola.

Swami Ji Maharaj says, "The Varnatamak really rules everybody. And the munis and all the outward sadhus, they all do and follow only the Varnatmak Naam. And Varnatmak is subject to destruction."

So, only a True Master, Who is fully aware of the Dhunatmak, can initiate a disciple in the Dhunatmak Naam. Everybody else, generally, follows the Varnatmak Naam. And Varnatmak is very limited in reach, and people can only go, at best, up to Vaikuntha, or Kailash, or the heaven, and will have to come back here. So, everybody follows the Varnatmak.

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Once, there was an argument between Vishramitra and Vashisht. Both were great sages. And Vishramitra had the power of a lot of austerity and penance that he had done. So, both had this argument as to which is stronger? Is it penance and austerity, or is it Satsang?

The sage Vashisht was saying that Satsang is far stronger than penance, whereas Vishramitra was saying that it is penance that is far-stronger. So, they felt, "We should have an arbitrator, someone to sort this out."

So, they went to Lord Shiva and they posed this same question. Vishramitra said that penance is stronger, and Vashisht wanted to say that it is Satsang, which is stronger.

Now, when Lord Shiva heard both of these, he felt, "Both of these sages are stronger than I am, they are both powerful. And, if I agree with one of them and the other gets disgruntled, then he may curse me." So, he thought, "Best not to give a decision here." So, he said, "I am unable to resolve this, so you should go and take this question to Lord Brahma."

So, when they went to Brahma, again, Brahma also realized the same thing, "If I give a judgment in anyone's favor, the other will get unhappy and he will curse me." So, he said, "Why don't you take this to Lord Vishnu? He will probably be able to resolve this."

When they went to Vishnu, again, Vishnu also faced this same situation. And what he told them was, "Look, I cannot solve this problem. I cannot resolve this for you. But you should go to Adi Shesh. That is the serpent on whose head this Earth is balanced." So, he said, "Why don't you pose this question to Nag Shesh, because he should be able to resolve this?"

So, then they went to Adi Shesh. Adi Shesh is in the Patal Lok, which is the realm below the world. So, they went there and they posed the same questions to him. He also saw this and then he told them, "Look, I have such a heavy burden of this Earth on my head. It's very heavy. But if you just help me hold the weight of this Earth for some time, then I will be able to think clearly and give you a resolution."

When he told this to them, Vishramitra immediately took water from his kamandalu on his hand and he charged this for Adi Shesh. And he said, "Look, I will give you my penance of ten thousand years, and with these ten thousand years this Earth will get lifted from your head."

Now, as a result of that, the Earth just shook a little, it just shook an inch or two and it again settled back.

So then, it was the turn of Vashisht. And Vashisht said, "Okay, I will give the benefit of one hour of Satsang, and let the Earth get lifted." And then the Earth was lifted above the head of Adi Shesh and went up about one foot and was there for about two minutes.

After two minutes when the weight of the Earth came back on Adi Shesh's head, Vishramitra said, "You've had two minutes to decide when the Earth was up. So, what happened? What is your decision?"

So, Adi Shesh said, "But, the decision is already there in front of you! You gave your penance of ten thousand years and the Earth barely moved. And Vashisht Ji gave the benefit of only one hour of Satsang, and the Earth was lifted for two minutes. I think the decision lies therein only." So then, humbled, Vishramitra left from there.

* * *

So, therefore, by doing Varnatmak we may get a very limited salvation of going up to Vikunta or Kailash or, at best, with all the pranayamas and everything, we can go up to Brahm. But, even then, the covering of the soul, that is, these bodies, will still continue. As long as you have the covering and the soul is encased in these bodies, it does not have its own salvation.

Varn jap jap pache bekhee,
Mile kuch phal nahi nekhi.
Bhedh dhun ka nahee paayaa,
Naam fal haath nahi aaaya.

By doing the devotion of this Varnatmak Naam, some of the sadhus get very limited powers of being able to satisfy some of their wishes. But, beyond this, there is very little that can be achieved by doing the devotion of only the Varnatmak Naam. So, by doing this devotion of Varnatmak Naam, we can get limited salvation of going up. At best, we will get to go to either Vaikunta, or Kailash, or Brahm, and then come back. If the penance and austerities and our devotion for that Varnatmak Naam are very strong, we may come back as a king, or as a ruler of a place. If it is not so strong, we may come back as a rich businessman, or we will be well off when we come. But, we do get the benefit of doing that devotion. It is not that you do not get any benefit from doing that. But, that is very limited and it will all ultimately end. Until a perfect Master gives us initiation, we will not be able to leave the compound of Kal.

Jape nith sahas aur laakhaa,
Khule nahi nekh un aankhaa.
Timar sansaar nahi jaave,
Moh madh kaam bharmaave.

Many of these sadhus, munis, they do the penance and the repetition of this Varnatmak Naam. Some do a hundred thousand times, some do crores of times. So, all of this does not give them salvation. It does not give them control of their mind, because they are still dragged by attachment, lust, ego, and we often hear and see these munis and sadhus giving curses, or they're cursing people, or giving boons to people.

So, all this is being done under the realm of the mind and following the attachments that they have or following lust that they have. They are not able to control their mind, despite doing so much penance and repetitions of these Varnatmak Naams.

Dhuni dhun bhedh nahi cheenah,
Surat aur shabdh nahi leenha.
Milaa nahi guru dhun bedhi,
Lakhaave dhun mite khedhi.

If we do not get a True Master and He does not give us initiation, and we do not get connected to the Sound Current, our salvation from the cycle of life and death doesn't end.

* * *

There was a yogi once in the Himalayas. He had been there for thousands of years doing penance. And it was some of his past impressions for which Sawan Singh Ji Maharaj manifested in his vision. He got a vision of Sawan Singh Ji Maharaj and he was told to come to the ashram, to Beas.

So, when he got this vision, he told Sawan Singh Ji Maharaj in the vision, "Look, my feet have dried up, because of my austerity." While doing pranayamas, he only survived on taking some juice of some neem leaves and cleansing his stomach. So, there was very little nutrition taken and, as a result, the legs and body had become extremely weak. So, he said, "I will come to Beas, but it will take me some time to come there."

In those days, there weren't trains and buses, and it took this yogi almost six months to come to Beas. So, in that vision, Sawan Singh Ji Maharaj had shown him His foot and had identified a mark on the foot, so that he could recognize Him when they would actually meet.

After six months, when he arrived at Beas and he asked for Sawan Singh Ji Maharaj, he was escorted to Sawan Singh Ji Maharaj. And, upon seeing Him, he wanted to see that identity mark.

So, when he met Sawan Singh Ji Maharaj, he bowed at His feet. And he was trying to hold Sawan Singh Ji Maharaj's feet to see and recognize that mark. But, Sawan Singh Ji Maharaj was pulling back His feet. He was bowing down and, finally, he told Sawan Singh Ji Maharaj, "You came all the way to me and you asked me to come here. So, why are You holding back Your feet now? Please, show me that identity mark."

So, when he saw that, he recognized it, and after that Sawan Singh Ji Maharaj gave him initiation and He made him listen to the Satsangs. And after bhandara, He told him, "You go back to the same place where you were doing your penance, and now you do the practice and devotion of the Surat Shabd Yoga and you follow this. Don't do all your earlier penances."

* * *

Likewise, Somanath Baba Ji also, for twenty-five years, he did pranayamas. And he only got peace, inner peace, after he met Sawan Singh Ji Maharaj and he was given initiation.

Even Sant Ji, he also had initiation of Two Words from Baba Bishan Das and he also was doing a lot of austerity and penance for a lot of years. And then, finally, he also got inner peace when Kirpal Singh Ji Maharaj initiated him. So, they also had mystic powers, but they got peace only when they were initiated.

Therefore, by doing the devotion, by doing repetition of only Varnatmak Naam, the person can go and rise within and go as high as Brahm, but he cannot go beyond that. And, finally, if the

austerity is good, if the penance is good, he will come back into this world as a ruler, as a king, or as a politician or, if he hasn't done so much austerity, then he'll come back as a rich businessman or something like that.

So, you get the benefit of Varnatmak Naam, of your devotion and your repetition there, but salvation is only when we get initiated by a True Master Who is aware of the Path of the Surat Shabd Yoga. And there is no other way we can get salvation of the soul.

Most worldly people believe otherwise. They are unaware of this Path and they believe that it is these deities who are gods. Or some people, who do the pranayamas, they believe that Brahm or Par Brahm is God. So, these people are all limited in what they see and what they follow and perceive. These people do not have the knowledge of anything beyond Par Brahm.

It is only a True Master Who is fully aware of the Par Brahm and the Path to God Almighty. Only He can initiate and take us back to our True Home, to God Almighty.

Kaal ne buddhi un chhedhee,
Muft nar deh un dedhee.
Daya kar sant gohraave,
Jaraa nahi chitt mein laave.

Kal has so wonderfully deluded people that he makes them do these austerities, and makes them work for salvation, and yet, they remain under the realm of Kal. So, he has made some people follow deities. He has made some people follow pranayamas. He has created this full delusion, and people are unaware of this unless they get awakened by a True Master by way of a Satsang. And everyone is blindly following these paths, which have all been created as a delusion by Kal. So, some people follow the worshipping of trees, some people worship idols, some people go to pilgrimages and so many other means of delusions that are there. And, by doing this, everyone is trying to pursue their devotion for God, but they still remain within the purview and within the compound of Kal.

Kaal ne buddhi un chhedhee,
Muft nar deh un dedhee.
Daya kar sant gohraave,
Jaraa nahi chitt mein laave.

Radhaswami.

10

Meditation Talk
04 Aug 2016 – Morning

Coming To Know How Precious Our Human Life Is

SAINTS HAVE ADOPTED three measures for salvation — Satsang, surrender to the Masters, and seva. When we go to Satsang, we come to know what is reality and otherwise. We are awakened in the Satsang. In the Satsang, Saints do not talk and explain the Scriptures and Vedas and Puranas. They simply tell us about the history of our own soul. They explain how the soul has come from the God Almighty and, coming into this world, how it has got entangled in Maya and Kal, and how it has to get free from the bondage of Kal and Maya and go back to its True Home and to its True Father.

So, this reality is told to us in Satsang and we come to know of that. And, once we understand that and we imbibe that, then we try to work towards getting out of this. We get cautioned and we get awakened in Satsang. We come to know how precious our human life is. And we come to know how many treasures God Almighty has kept in our body, and how we have to go within.

So, when we come to know of all of this, then we surrender to the Masters. And then the Master takes over our responsibility and He initiates us. So, then He explains in the initiation how we have to go back and what are the practices we have to do. Now, once that is done, it is our duty to follow those practices and do what has been told to us by our Master.

The third measure is seva. So, once we have listened to the Satsang, we have gone to the Master, one very important vice that we all have is the ego. We have our egos with us. And, when we go to the Masters, when we go to the ashram, we do seva there. And that seva is given to us so that we shed our ego. It is this very ego that makes us come again and again into this world and makes us take rounds in these 8.4 million life forms. So, this ego then gets vanquished by Satsang, by practice of Dhyan and Simran and seva, and once, when we go within, we realize that all this is being done by Someone Else. It is not we who have done all this.

So, we should do all of these repeatedly every day. We should sit for Satsang every day and we should do our Simran and Dhyan Bhajan every day. Because these two things are our true work, which we have to do for ourselves, everything else that we do throughout the day is work for someone else. Therefore, we should not ignore this. We should do our meditation. We should do our Simran and Dhyan Bhajan every day. Every day, in our timetable, we should make sure

that we set our priority of doing this first thing in the morning, and then all other work should follow after we set aside this time for meditation, Dhyan Bhajan.

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So, this morning time is very good. Our mind is quiet and quiet mind is good for meditation. So, we should make the most of this time, close our eyes, and get connected with Simran and Dhyan.

11

Meditation Talk
04 Aug 2016 – Afternoon

Living Masters Take The Responsibility Of The Souls They Initiate

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SAINTS HAVE ALWAYS TALKED of and praised a Living Master. They have always talked about the importance of a Living Master. For those Saints, Who have left Their body, it could be fifty years ago, it could be in the past few years, or the past few months, Their initiates, who have taken initiation from those Saints Who have passed away, they will continue to get the benefit of their Master, even if He is not in the body.

However, for a new person to get initiated, he cannot go to that Master Who has left the body.

When a Living Master initiates a disciple, and even if He leaves His body the very next day or the very next moment, He has taken the responsibility of that soul. Even where this Master is in higher planes, He will always be looking after His disciple, or His initiate.

So, such initiates should not doubt their Master. The Master, even if He has left the body, He will always take care of His initiate, His disciple. It is the law of nature that we have to leave this physical body after we have used that physical body for a while. Everyone has to leave it and go. But, in the higher planes, the Masters continue to look after Their initiates.

The soul is immortal, but the body has to be left time and again. So, after They have left the body, the Masters are always connected with God Almighty and They reside in Brahm until Their disciples, until Their initiates, come up. They stay at the Brahm level. The Brahm level is the level below which this Creation has come into existence. So, They stay at that level. And, from there, They are looking after all of Their disciples.

But all the new aspirants, who want to take initiation, they will have to look out for a Living Master. So, the Masters Who have left Their body, They will take care of Their own disciples, even after They have left the body. However, for a new aspirant, for taking initiation, he has to look out for a Living Master of his time. It is like a sick person. If he wants to take medicine, he has to go to a doctor of his time and take medicine from a living doctor.

Lord Vikramaditya was a great ruler. He was a great and very just king. Now, if some lady, today, says that she wants to marry Vikramaditya it is not going to be possible. Vikramaditya is not going to come.

Dhanvantari Vaidya was, again, a very great and learned physician. And he was even capable of bringing life back into a dead person. Now, today, if someone says that he is going to take medicine only from that Dhanvantari Vaidya it is not going to be possible. So, now, they will have to go to a doctor or a surgeon of their current time, who can act upon their illness.

Likewise, we have to look for a Living Master, and the Living Master of our time will be able to initiate and help us. Because only a Living Master can initiate the soul and connect the soul to the Sound Current, and He can take the responsibility of that soul.

So, all the Banis have talked about a Living Master, to get initiation and go within. Past Masters, however great They are, we are not going to be able to take initiation or help, in that sense, from Them. So, if we want to cross a river, then the boat that is going to take us should be there. And the boatman should be there. If the boat or the boatman is not there, we will not be able to cross it.

Like I have said before, for those people who have already got an initiation earlier from the Masters before, they should have full faith in their own Masters. And their Masters are definitely looking after them. And, now, as we continue, if they come to a Living Master, they can get help from the Living Master to advance their love and devotion for their own Masters Who have initiated them.

When we go to such a Living Master, we will get motivated to do our meditation. We will get awakened by the existing Living Master. But whatever help we are getting to go within and to go to God Almighty, is going to be given by the Master Who has initiated us.

Perfect Masters never die. They are immortal. They are always there to help Their disciples. Ajaib Singh Ji also used to say that if someone says 'my master is dead', then you should take him to the court, because how could they take such a person for a Master Who will not be able to give them salvation? So, such Perfect Masters are always connected to God Almighty. They have taken the responsibility of the souls whom They have initiated and They will ensure that those souls go back to God Almighty.

We should, therefore, regularly do our meditation, Simran and Dhyan. By doing that, we continue to develop our devotion for our Masters, and it becomes easier for the Masters also to shower Their Grace on us.

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So, this time is good. We should make use of it and we should close our eyes and get connected with Dhyan and Simran.

12

SATSANG
04 Aug 2016 – Afternoon

The Only People Who Are Not Influenced By These Three Gunas Are True Masters

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The paathi sings the Bani of Sant Rajjab Ji from the book: Santo Ki Bani...

Sarvasv de sarvasv liya,
Shish satguru kane aaye.
Sarvasv de sarvasv liya,
Shish satguru kane aaye.
Rajjab mahad milaap ki,
Mahima kahi na jaaye,
Mahima kahi na jaaye.

THIS IS THE BANI of Param Sant Rajjab Ji. Very few people know about Rajjab Ji. He was a Master and He was a disciple of Dadu Dayal from Rajasthan. So, Rajjab Ji was a person with very good impressions from previous lives and this incident was when he was getting married.

In those days there weren't any buses or cars and the bridegroom would travel in a marriage procession on a horse. So, the marriage procession, with about a hundred fifty to two hundred people, with all their band and music and ceremonies, was going. And Rajjab was to get married and he was mounted on a horse and this procession was going. On the way, about ten kilometers down, the ashram of Dadu Dayal was there. While the procession was passing the ashram, Rajjab Ji saw that Dadu Dayal was sitting outside on the platform made under a neem tree, and He was brushing his teeth with that neem twig. Rajjab Ji, when he saw Him, felt, "This is a very auspicious thing. I am going for marriage and I'm having the Darshan of a True Master. So, I think I should go and meet Him." He was dressed as a bridegroom and he got off the horse and he went to Dadu Dayal Ji and he bowed at the feet of Dadu Dayal Ji.

When he bowed down, Dadu Dayal Ji was very happy, but these words just came out from the mouth of Dadu Dayal Ji and He said, "Rajjab, you have done a great thing. You had come into this life to do the devotion of God Almighty, and you have tied this on your head." (Bridegrooms tie a certain ceremonial thing on the forehead.) So, He said, "You have tied this

thing on your forehead and you have come to do the devotion of God Almighty, but you are giving way to Kal."

This simple sentence completely transformed Rajjab Ji right there and he removed all the bridegroom dress that he was wearing and he sat down there next to Dadu Dayal Ji. He said, "I'm not going to get married. I will do this devotion."

So, all the marriage procession, all the people who had come, his relatives, parents, had all got very annoyed with Dadu Dayal, and they started saying all sorts of things to Dadu Dayal. They said, "You have done some mantra. You must've used some mystic power and you have spoiled this boy's thought process."

Dadu Dayal JI said, "No, I have not said anything. I have given him blessings. I am quite happy. If you want to take him, he can go."

But, Rajjab Ji refused to go. And they kept trying to persuade him to go. Finally, he got angry and he took off all his clothes. And he was only there in a banyan and his undergarment. And he said, "You take all this. I'm going to sit here, like this."

The time of this marriage ceremony was passing. The parents decided that his younger brother should get married. So, they got him to wear all these clothes, and then that marriage procession went on.

After that, Rajjab Ji stayed there at the ashram. And he would continuously do seva and Simran — and only do seva and Simran. And, ultimately, he became a Perfect Master. He went to Sat Lok-Sach Khand. And when Dadu Dayal Ji passed away, He left His body, He asked Rajjab Ji to continue there at the ashram.

So, such Saints Who come, They come with past impressions. They have done Their devotion already in the past, and when They come into this life with all those impressions, it is just one sentence of a Master that completely transforms Them. It strikes like an arrow, one sentence said by the Master and it completely transforms Their life.

So, this is the Bani of Rajjab Ji in which He says, "The Master initially takes everything from you also, but then He gives everything and more back to you." And Kabir Sahib also says, "The difference between a Master and a philosopher's stone is that the Master converts the person, His disciple, and makes him a Master. Whereas, a philosopher's stone converts iron into gold, but cannot convert gold into a philosopher's stone."

Rajjab Ji, when he had gone to Dadu Dayal Ji, he surrendered everything to his Master. And, likewise, Dadu Dayal Ji graced him completely and He transformed him, took him within and took him to God Almighty and made him a True Master like Himself.

So, therefore, Rajjab Ji says, "Initially, the Master asks everything from a disciple, but then He ultimately gives everything and more back to the disciple."

Kabir naamdev kahgaye,
Param punya upakaar.
Kabir naamdev kahgaye,
Param punya upakaar.
Jan rajjab jeev uddhrain,
Shabdhon yahin sansaar,
Shabdhon yahin sansaar.

Rajjab Ji says, "It is not me who says this only. Also, Kabir Sahib, Namdev, and other great Saints have also said that 'there is no salvation without Naam'." So, He says that there is no other measure to control the mind. It is only when the mind gets in touch with the Sound Current within. Only that is able to control the mind. You may try scores of other measures. You may try everything, but you will not be able to control the mind. It is only the Naam that can control the mind.

Rajjab Ji says, "It is not me alone who says it. All the other Masters like Kabir Sahib, Namdev, everyone says, "Without the Naam, without the Shabd, you cannot get the mind under control. So, you have to follow the Path of Surat Shabd and that's how you will be able to control the mind."

Guru darji soo'i shabad,
Dora dori soye.
Guru darji soo'i shabad,
Dora dori soye.
Rajjab aatam raam saun,
Sadguru seenvai koye,
Sadguru seenvai koye.

He says, "The Master is like a tailor, and the Shabd is like the needle and the thread to tie the soul back to God Almighty." So, if we do not practice and the Sound Current has not manifested within, then we will not be successful on this Path. Like the thread, which ties up two pieces of cloth, likewise, it is the Shabd, which ties the soul back with God Almighty.

Rajjab aatam raam bich,
Guru gyaata su dalaal.
Rajjab aatam raam bich,
Guru gyaata su dalaal.
Jyon chakva chakvi mile,
Sooraj kaate saal,
Sooraj kaate saal.

He gives an example of the chakwa and chakwi. This is the chakor bird. Now, it is a strange phenomenon of this bird that, in the daytime, the male and female birds are together. But, at nighttime, they are always separate. How much ever one tries, they will always be separate. If the male is sitting on one side of the bank of the river, the female will sit on the other side of the bank of that river. So, likewise, they always are away from each other in the night. Both will make their own sounds from both the sides, where they will stay always separately. So, when the sun rises, they both come together. But, as soon as the sun sets, they both separate.

So, like that, when the Master, the Radiant Form of the Master, manifests within, It is like the sunrise, which then allows the female soul to meet with the male God Almighty. For millions and millions of years, the soul has been away from the God Almighty and in the clutches of the mind. It is only with the company and the Teachings of the Master that the soul is, then, able to go back to God Almighty, it's husband. And this soul, in whichever life form that it is in, those whole 8.4 million life forms, it is always unhappy and it is in sorrow. So, it only gets happiness and peace when it goes back into the lap of God Almighty from Whom it is away for so many millions of years. And this can happen only with the Grace of a True Master.

So, that example given by Rajjab Ji, that is, the chakwa and chakwi, they stay together when the sun rises, but then when the sun sets and it is dark, then they separate and they don't meet during that time.

Another feature of this bird, it is very attracted to the moon. And it keeps the company of the moon, so much so that when its gaze is so steadfast on the moon that, as the moon moves across the skies, it does not turn. It simply moves its neck. And by the time the moon has crossed the other side of the sky, its beak and its tail touch. So, it still doesn't move. It is so engrossed in this gaze of the moon that, if anyone wants to catch it, it is very easy to catch this bird while it is gazing at the moon. And when it does not see the moon then, if it sees any hot ember, anything like burning coal or something, then it goes and it swallows that, thinking it is the moon. But, because its mind and attention are on the moon, that ember doesn't burn the bird. So, that way, it spends the night looking and gazing at the moon. And, during the daytime, the male and the female bird come together.

Jeev rachaa jagdeesh ne,
Baandh liya kaaya maayi.
Jeev rachaa jagdeesh ne,
Baandh liya kaaya maayi.
Jan rajjab mukta kiya,
Gurusam koyi naaahi,
Gurusam koyi naaahi.

Rajjab Ji says, "God Almighty has created this whole creation. And He has given the souls here and they are encased with the mind and Maya, and these souls are forever lost in the sorrow of

this world. It is only the True Master Who comes and shows the Path back to God Almighty, and takes the soul back to God Almighty."

Even Sahjo Bai says, "I am willing to leave God Almighty, but I will never leave my Master." Because She says, "God Almighty has encaged me in this body with the mind and with Maya and has created this full delusion. And, despite being within this body and very near to me, He has not protected me. And so, though, God Almighty is forever with me, He has not protected me. If I have sinned, then He has not stopped me from sinning. And, after that, for redeeming the karmas of those sins, I have gone to hell. And I have suffered in hell. And God Almighty has come with me in hell, but He has not relieved me from hell. Likewise, I have been given all kinds of life forms. I have stayed as a pig. And God Almighty has also come there and stayed with me as a pig. But He has not helped me get out of all of this. But the True Master, my Master Who has come, He has got me connected with the Sound Current. With His Satsang, I have been able to understand the reality, and with His Grace, I have been able to do my meditation and go within and, finally, meet God Almighty."

Therefore, Sahjo Bai says, "What is the use of such a God Almighty Who, despite being with me, has not helped me. So, I am willing to leave God Almighty, but I am not willing to leave my Master Who has elevated me from this suffering."

Sakal karm taalab hai,
Jeev jadatha maayi.
Sakal karm taalab hai,
Jeev jadatha maayi.
Rajjab guru ko che bina
Kabahu khute nahi,
Kabahu khute nahi.

The jiva comes into this world and he keeps doing more and more karmas, and more and more deeds, and keeps getting more and more entangled in this world. He can only get free from this entanglement when he meets a True Master.

Kal, who rules this world, he has made karmas the essence, and everyone has to suffer or enjoy these karmas. There is no escape from karmas in this world. One may do good karmas of donating and doing other good things and he'll get the benefit, or the fruit, of those good karmas. Or some may do bad karmas and suffer those deeds. But, there is no escape from karmas in this world.

So, when we do bad karmas, we have to suffer those bad karmas. We go back into the cycle of life and death, into numerous other lives, all the 8.4 million life forms that are there. And if the karmas are even worse, then we even go to hell and suffer the tortures of hell. So, we will not get out of this and we will not get any salvation until we meet a True Master.

When we meet the True Masters, They show us how to do our Simran and Dhyan. And, by doing that, we gradually are able to reduce the burden of our karmas. Gradually, the Masters reduce our burden of karmas and They teach us how to continue in this world, doing our karmas, but being bereft of desires while we are doing those karmas. So, to be detached when we are doing karmas is what is taught by the Masters to us. Masters teach us how to do our deeds without desires, without the attachments and the desires around those deeds.

While we take care of our families, They say that the family belongs to the Guru. So, you should treat the service to your family as your duty to your family, which belongs to your Guru.

Likewise, our work or business that we are invested in, that we should believe belongs to the Guru, and we should do it as a duty or as a seva to our Guru. That way, we will be able to stay away from getting attached to those deeds, because the moment you are attached to your deeds, you have to come back into this world.

We have to try and stay detached from the deeds that we are doing. This attribute comes to us when we do our Simran and Dhyan. So, as we do more and more Simran and Dhyan, our love and affection, which we have in our desires and worldly works, gets redirected to the Feet of the Master. And the more and more devotion we do of the Master, the more and more we believe this world to be everything related to the Master, and that's how we develop this attribute of not being attached to the things that we are doing.

Three gunu rahit kuchi guri,
Taala trigun sareer.
Three gunu rahit kuchi guri,
Taala trigun sareer.
Jan rajjab jeevat kule,
Jyo yogy mile guru peer,
Jyo yogy mile guru peer.

Kal has created this whole creation and there are three gunas; rajo, sato, and tamo. All our thought processes are guided by these three gunas. Rajjab Ji says, "Everything that Kal has created is under the influence of these three gunas." So, these three gunas, or these three attributes, are tamo, sato, and rajo and each of us has a mix of all of these three. But, one of these gunas may be more predominant than the others in each of us.

So, the satogun is the essence from Lord Vishnu and the typical attributes of this guna are that people are more devoted. They believe in whatever practices that they are doing in terms of their devotion, whether they are going to pilgrimages, doing fasting, or doing worship. All of these people are more inclined and bent on doing these practices and doing the devotion of God.

Where the rajogun is predominant, you'll find people of stronger intellect. These people will be professionals, or they will be businessmen, or they will be priests. These are people who have more refined intellect.

The tamogun draws its powers from Lord Shiva. And the attribute of tamogun is typical of people who are more inclined towards gambling, or towards intoxication, or eating non-vegetarian food, or fighting. All these kinds of attributes are of tamogun.

So, Rajjab Ji says, "The whole world is under the influence of these three gunas. The only people who are not influenced by these three gunas are True Masters. And They are above these three gunas." Likewise, when we do our devotion and we do our Bhajan Simran, gradually, the influence of these three gunas on us also is reduced.

Baahar baite bahirmukh,
Gurumukh beethar jaaye.
Baahar baite bahirmukh,
Gurumukh beethar jaaye.
Rajjab reetha kyo pade,
Khol khajana khaay,
Khol khajana khaay.

Rajjab Ji says, "All the worldly people follow their desires, follow their attachments, and do everything and get entangled more and more outwardly in this world." So, they have a huge entanglement outside of the body in this world.

Whereas gurumukhs, or the initiates of Masters, are more focused inwards, and they are working towards getting more and more entangled inside, and more and more getting the treasures of what lies within the body. So, those people, those devotees, go within and they go to the back of the Eye Center and they drink the Nectar that is available there. They enjoy the treasures that are there inside.

God Almighty has kept all sorts of treasures within the body. And when one does His devotion and he does his Simran Dhyan and goes to the back of the Eye Center and opens the Third Eye, then he is able to see for himself all these treasures that are kept within him.

But we cannot get these treasures until we work hard and do our Bhajan Simran. We can see all the Saints Who have gone within, and They have worked hard and They have been very devoted, and have done Their Bhajan Simran. And that is how They have been able to go within and see these treasures.

The worldly people often feel that they have come into this world to enjoy, and they like to enjoy the luxuries that are offered by this world and this life. But they have thrown away their life, which is so precious, and which has been given to them to get out of the suffering.

Vasudha maayi beej hai,
Kyo aaatham ankur.
Vasudha maayi beej hai,
Kyo aaatham ankur.
Pe gagan guruvarsa baya
Pragatan hai vah mahasoor,
Pragatan hai vah mahasoor.

He now gives an example that on this land there are so many seeds that are there, but we do not see plants growing. Only, when it rains, suddenly you see greenery everywhere and all these seeds grow into plants.

Likewise, in this world, there are so many souls, but these souls have not been able to evolve, for want of a True Master.

So, we see when farmers work so hard to take out the grass from their land, but that grass keeps growing again and again. That is because there are so many seeds that are already there. It is only when they are watered that they start growing.

Like that, without the Grace of the Master, there are so many millions of souls around us. We do not see them. But, only with the Grace of the Master, we will be able to see them.

We harvest groundnuts. And, many times, some of these groundnuts are eaten by animals. Some of them lie there also. So, after that, when someone comes, it is all dry. We have harvested it and the land is fallow. But, when it rains again, some of these groundnuts again start growing. These seeds are there for eight or nine months inside the ground. And they grow when it rains after nine months. So, like that, these seeds are there all over the place and they grow into plants when it rains.

Like that, there are souls everywhere. Only with the help of a Master, we can see that this whole place has souls all over. So, when only a True Master is able to show us that, we get to see it.

* * *

Sawan Singh Ji Maharaj had built a house on Murree Pahar. This was land given by the government, allotted to Him, and there was a large tree, a babul tree, behind. And, oftentimes, when people would come for His Darshan, sometimes they would see this ghost on this tree. The sangat used to get scared because they used to see this ghost on the tree and they feared that this ghost would come and seize them.

Some of them went to Sawan Singh Ji Maharaj and requested and they said, "At this place, there is this ghost behind. You have built a house at such a place where there is a ghost. So, we are scared that this ghost may seize us at any time."

So, then Sawan Singh Ji told them, "No, this soul is good. He was a Muslim fakir in his previous life, but because of some karmas, he became a ghost in this life. He is aware and he sits on the tree to protect this house. And he knows that by taking Darshan this karma of his will get redeemed. So, he knows that by getting the Darshan he will be able to redeem his karmas and he will get salvation."

After that, people would continue to see him, but then they were not fearful of him.

Dehi dariyaa naam sunaav,
Buddhi baadbaan vichaar suhaav.
Dehi dariyaa naam sunaav,
Buddhi baadbaan vichaar suhaav.
Rajjab kiya guru sab saaj,
Ye vidhi uthare paar jahaaz,
Ye vidhi uthare paar jahaaz.

He says, "In this body, which is an ocean, there is the boat of Naam and there is the intellect which drives that boat. One day, this boat will pass through this ocean and the intellect, the mind, will get salvation."

So, He is pointing out that this body is like an ocean and the boat to travel on this ocean is the Naam, and the mind is the boatman. If the boatman works properly and he takes the help of Naam, then he can cross this ocean. But, if the boatman is outwardly drawn, then he will not be able to take this boat of Naam and travel through this ocean, because this mind is forever driven by its desires and attachments and has deluded us for so many lives. And it is constantly taking us outward in this world.

So, that same mind, if it gets connected with the Naam and it follows the instructions of the Master, then this back-and-forth travel of life and death will stop, and we will get salvation.

There are four sections in our mind. One is the mind, manas; second is the intellect, buddhi; **chit** is our faculty of visualization inside, whatever we visualize; and the ego, ahamkar, associated with that visualization. So, these are the four sections of all our thought processes inside.

The mind, manas, is the leader, he is the head of this whole process, and he throws up a thought. And once that thought is thrown up, the intellect, the buddhi, immediately starts thinking on that thought. And as soon as it starts thinking on that thought, the faculty of visualization, the chit, that immediately pictures that thought. It creates a visual of the thought, and then our ego, ahamkar, starts associating with that thought.

So, if for example, a thought comes that we have to create, 'build a hall here', then, immediately, the mind starts intellectualizing that. The intellect starts thinking about how to build that hall and, immediately, we start visualizing that hall. Now, once we visualize the hall, we become a part of that visualization. That is our ego getting associated with that visualization. So, we start seeing ourselves in that hall, and that's the ahamkar, that is the association of that thought with our ego. So, that ego then influences the mind in turn.

Every time we have these thoughts that come up, we visualize them, and then we associate with them. That's a continuous process. And the more we associate, that influences our mind more.

Now, at the time of death, we have had many thoughts, which we have, likewise, intellectualized and visualized, and we have been associated with these thoughts. Now, these could be good thoughts about something, or these could even be bad thoughts about something. But we have, somewhere in our mind, been associated with these thoughts. Now, these are also our Agamya karmas.

So, these are also thoughts that we have created. However, at the time of death, these are forgiven. But when we have associated with these thoughts and then we have acted upon them with our body, then those are permanent karmas that we have built up. Those are not forgiven.

So, those thoughts, which we have carried out with our body, we have enacted those thoughts with our body, we have built those karmas. We will come to either suffer that or enjoy that, as the case may be, based on what karma we have done. That is what then takes us back into the cycle of life and death. Again, we go into the 8.4 million life forms to redeem those thoughts, or we may even go somewhere else to enjoy good deeds that we have done.

So, we all know about the three karmas, which are Kriyaman, Pralabdh, and Sanchit. These are Agamya karmas, which is the karma that we have done only in thought. So, it is the Agamya karmas, which are forgiven at the time of death. But they, nevertheless, influence the mind.

Jo bahu ratn samudra mein,
Tyon satguru shabhad naadi.
Jo bahu ratn samudra mein,
Tyon satguru shabhad naadi.
Marjeeva hai ho maahi mile,
Jan rajjab vit kaadi,
Jan rajjab vit kaadi.

Rajjab Ji says, "All the gemstones, all the stones, are found in the oceans. And that is the treasure of all the precious stones because when during Manthan or during Pralay, what is land becomes water, and what is under water becomes land." So, everything, all these shops we have, which have precious stones, jewelry, etc., all that finally gets submerged inside the ocean over various yugas. So, that way, the oceans are a treasure of all the precious stones.

Likewise, the treasure of All-Precious Naam is the Master. So, like the ocean is the treasure of all precious stones, the Master is the treasure of all Naam.

Now, if there are pearls in the ocean, and if someone wants to obtain a pearl, then he has to take the risk and he has to dive deep down into the ocean to extract that pearl.

Likewise, to extract the precious Naam, we have to do our Simran and Bhajan as the Master has taught us. So, we have to follow the instructions of the Master and we have to dive down with Simran and Dhyan to extract the precious Naam.

So, these people who go to extract pearls from the ocean, they are called marjivas and they are brave people. Usually, they go in a small boat with only two of these fishermen. And where they see floating, empty shells, they dive down in the sea. They tie a rope and they dive down there, and then they start collecting the oysters, which are there at the sea shelf. And very few of those oysters will yield the pearl. But, then they collect and take all the risks of diving deep down into the sea. And then they are able to enjoy that pearl, which they are able to extract.

Now, opposed to this, if you sit at the shore and you fear the deep sea, and you fear the deep waves, and you fear what will happen to your family if you dive, and you fear what will happen to your occupation if you dive, then you'll never be able to achieve those pearls, which are there at the bottom of the sea. For that you have to take the risk, you have to dive down and be brave enough to dive down deep to get it.

So, similarly, following the instructions of the Masters, those who sit without any inhibitions, they just sit and do their meditation, Simran and Bhajan, and they are able to get this pearl of Naam.

As opposed to us thinking about what is going to happen when we sit. If we think about what is the next thing that is going to happen, about our occupation, about our family, about whether we'll procrastinate a bit, 'we will sit a little later, now I am tired', 'I will sit later', all of these things and such activities will not yield the pearl of Naam. For that, we have to relentlessly sit, do our meditation and Bhajan, and follow the instructions of the Master without thinking about the past and the future.

So, we should sit every day for Satsang. We should sit every day for Simran and Dhyan. We should give an opportunity to our Master to shower His Grace on us.

Jo bahu ratn samudra mein,
Tyon satguru shabhad naadi.
Jo bahu ratn samudra mein,
Tyon satguru shabhad naadi.
Marjeeva hai ho maahi mile,
Jan rajjab vit kaadi,

Jan rajjab vit kaadi.

Radhaswami.

13

Meditation Talk
05 Aug 2016 – Morning

The Masters Have The Key To The Door That Can Only Be Opened With The Sound Current

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GOD ALMIGHTY HAS CREATED this Creation and encased the soul in this body. And then He has closed the Tenth Door from inside and kept the soul's attention outside. He has given the key of that Door to the Masters. And that Door can only be opened with the Sound Current.

So, Saints come from time to time, and They awaken the souls. Kabir Sahib, Nanak Sahib, after Nanak Sahib there were nine other Gurus, then Swami Ji Maharaj, Kirpal Singh Ji, Ajaib Singh Ji. So, He keeps sending Saints from time to time. However, the practice now is slightly different in Kali Yuga than in the earlier yugas.

In the early yugas, the body was much stronger and was capable of doing more hard work, and japas and tapas were, perhaps, the means that were there earlier. But now, in Kali Yuga, the body has become weaker. The mind has also become weaker. So, Saints have given the Surat Shabd as the means now.

Kabir Sahib also has said, "I have been coming in all yugas." In the Sat Yuga, He came as Sat Sukrit. In the Dwapar Yuga, He came as Karunamai. In the Treta Yuga, He came as Maninder. And, in the Kali Yuga, He has come as Sant Kabir. So, Saints come in all the yugas. The practice may be slightly different in the different yugas, but They always come into this world.

Tulsi Das has also said that there is no other yuga as good as the Kali Yuga because, in such a short span of a lifetime, we can get our salvation and go back to God Almighty. Because, if we follow the Teachings of the Masters and, day and night, we do our meditation, then we can be successful very quickly in this yuga.

It was not so simple in earlier yugas. One had to undergo a lot of hardship in the earlier yugas. Therefore, Saints have said that Kali Yuga is the best period. And in this yuga, if a jiva turns inward and turns his interest away from worldly matters and Maya, then he can be successful very quickly in this yuga. Even in the Kali Yuga, earlier a lot of difficulties had to be undergone before one would get initiation. But, gradually, as the times became more difficult, Saints have made it easier for Their disciples.

Earlier, one had to undergo a lot of tests before he would be fit for receiving the initiation. But, after Swami Ji Maharaj, the doors have opened, and everyone is initiated who comes seeking initiation. And it has become easier to get initiation. So, we are indeed fortunate to get the company of Masters. We should follow Their Teachings and stay on the Path.

* * *

So, this morning time is good. Our mind is quiet. A quiet mind is good for meditation. So, we should make the most of this time, close our eyes, and sit for meditation.

14

Meditation Talk
05 Aug 2016 – Afternoon

God Stores The Treasure Of Knowledge Equally In Everybody

GOD STORES THE TREASURE of knowledge equally in everybody. But we cannot get the benefit of that knowledge till some teacher opens it for us. So, when we go to the teachers, they gradually open up and unfold the knowledge that is there within us. And, level-by-level, it is opened up for us. Ultimately, the person becomes an engineer or a doctor, like his teacher. So, then they get the knowledge and they live peacefully in their lives. With the help of this knowledge, they carry on with their professions and have a good house and they are comfortable.

And then there are the others who, though they have this same treasure of knowledge within them, have not gone to the teachers, they have not learned. They have not unfolded and opened up that treasure of knowledge. And that is why the knowledge, which was latent within them remains latent within them. So, such people do not get the help of that knowledge and they live difficult lives. They work as laborers and they find it difficult to meet all their ends. And they live in more difficulty.

In the same manner, the treasure of Spirituality is also equally given to everybody. But, if we do not meet a Perfect Master who will open that treasure for us, that treasure is closed to us and it remains latent only. So, the person who comes and is not able to use that treasure of Spirituality, he just goes back as he came, with nothing gained further from there.

Whereas, those people who have gone to a Master and have followed the Teachings of the Master, and they have worked hard to open up and unfold that Spirituality within them, they have benefited from this. And they have gone within.

In Sant Mat, it is not necessary for someone to be educated or illiterate, it is only important to follow the Teachings of the Master. So, we should simply follow the instructions of the Master. And the treasure of Spirituality that is kept within us will open up with that.

With a lot of good deeds of several millions of lives we have got this human form and, with the Grace of God Almighty, we have got the company of a True Master. It is also, therefore, incumbent upon us to follow the Teachings of the Masters, which They have given from their

Satsangs. So, the Satsangs that we have heard, and the Teachings that They have given, we should follow all of that. If we work hard, we will definitely get the Grace of the Master and we will be successful.

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So, the time is good. It is quiet outside. We should close our eyes and sit for meditation.

15

SATSANG
05 Aug 2016 – Afternoon

Take My Invitation — Come Back — Your Throne For You To Sit Upon Awaits You — Your Crown To Adorn You Also Is Awaiting You

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The paathi sings the Bani of Swami Ji Maharaj...

Samajh kar chal jagat khota,
Maan mad tyaag man mota.
Samajh kar chal jagat khota,
Maan mad tyaag man mota.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. This Bani is written by Him about a hundred fifty years back and He was from Agra. And, around that time, Agra was a place of all deity worship and all kinds of practices, rituals, etc. That was a time when all kinds of worldly pursuits, desires, everything, people were completely outwardly focused in rituals and other things. And that was the time Swami Ji Maharaj wrote this Bani. He wrote it to awaken all of those people there.

He says in this Bani, "With all the pursuits and desires that you have of this world, you're wasting your time. You're wasting your precious life in doing all of these." Saints have forever been saying that this place, this world, which we think is ours, is not our world. It is a world of sorrow and joy. It is not the world, which we belong to. This is the world of life and death. Everything that comes to life has to die here, whether it is a human being or an avatar of God. Everything that is created here gets destroyed.

It is said in the Bani also, "Here, great avatars, great gods, have come and gone, people with great powers, like Ravana, who had a lot of mystic powers. He, also, had to die. Rama, who was the incarnation of Vishnu, had to also come here and then he also died."

So, there is nothing constant in this world. It is all change. Everything that is created gets destroyed. And, because we get entangled in our desires and in all outwardly pursuits, we have to come back again and again into this world. Whatever karmas that we incur in this life form as

a human, we have to then go later into the other life forms, the other 8.4 million life forms, the chaurasi, and we have to redeem all these karmas that we build up as a human.

After a person dies as a human being, then he doesn't get another human life immediately. He has to go in the life of a tree, or plants. After he lives those lives, he then gets the life of an insect. After those lives as insects, he then gets the life of birds. And, after the birds, he then gets lives as animals. After his lives as animals, he is again given the birth of a human.

In this world, karmas are the essence, which has been created by Kal and Maya. So, each and every life that is there, each and every living being that is there, has been created out of the karmas that it has to redeem in that life form. As a result, we are constantly in the cycle of creating karmas and redeeming karmas. We don't get out of this cycle.

So, this soul, which was a part of God Almighty, has come into this world ruled by Kal and Maya. They have entangled this soul here. They have encaged the soul in a body here and, within that body, Kal sits as the mind and Maya sits as the desires and all the other attachments. That is how they have constantly entangled and encaged the soul here.

Looking at the suffering of the souls who are forever suffering under these influences of the mind and desires, looking at this sorrow, God Almighty keeps sending His messengers, His Beloved Sons. And these Masters come into this world to awaken the souls and take them back. So, Saints come into this world to awaken the souls and take them back to God Almighty.

It is not Their intention to come here and create a new religion or enhance a religion or belittle any other religion. They are above all these religions, and Their only intention and motive is to awaken these souls and take them back to God Almighty. So, They come and awaken the souls. They come and caution the soul that this world is full of delusion.

It is a world of betrayal, where you are being misled forever, and you have to awaken yourself and go back to your True Home. Everything that we are attached to here, everything that we spend our valuable time in, we toil day and night for. In the end, while dying, we have to leave all of these things here. So, by coming into this world, we get attached to everything. We build this ego assuming all these things belong to us. And that is what creates a bondage here and that's what entangles us here.

So, Swami Ji Maharaj cautions and awakens the soul and says, “You have come empty-handed here. You have built this ego here, which is not true. You must sacrifice this ego, which you have built. If you have come here empty-handed, you are going to go back empty-handed. So, wake up! Start doing the devotion of Naam and do the things that will help you go back to your True Home.”

Khudi ko chhorr nahi tota,
Bhakti kar khaaye kyon sota.

Karo satsang guru kera,
Surat se lo gagan jhota.

He says, "Leave your ego. Sacrifice your ego. It is only because of this ego that you, time and again, come into this cycle of life and death. You come back again and again into this world of sorrow only because of your ego. So, sacrifice it. There is no harm in that." It is because of this ego that when the messengers of death come and take the soul back, they keep hitting the soul and they keep asking the soul, "You have been given these things only for a few days here. How have you made these yours?" It's because of this that, again, there is sorrow when, after death, the messengers beat us, and then we have to go through hell. We have to go back into the chaurasi. It is this very ego that makes us forget our brothers. It creates fights between the families. And we do not even remember that we are humans when we are fighting against our brothers and building hatred against one another in this life. And this is all a betrayal, all a delusion, created by Kal.

So, take your attention away from this ego. Sacrifice this ego and get devoted at the Feet of the Master, by which your reason for coming into this life, your reason for going back to God Almighty, is fulfilled and you make a success of this life.

Magan hoye baith phir ghat mein,
Fatah kar tirkuti kota.

He says, "Leave everything outwardly and focus on your Simran and Dhyan, and leave the nine doors and come to the Tenth Door."

Once we come to the Tenth Door and we see the Radiant Form of the Master within, then we come to know of the Reality, because there we see all our previous lives, all our relationships. The family, which we see as ours today, once we go there, we come to know what the karmas are that bring this family together, what our relationship is with them today, and what the relationship was earlier, which has got them to become our family now. So, we see all the cause-and-effect of our karmas, once we go there. We see the reality in all of these relationships and we automatically sacrifice all of this. And we get devoted at the Feet of the Master.

Swami Ji Maharaj says, "Leave all your outward pursuits and focus your attention and your devotion at the Feet of your Master. Leave your nine outward doors and come to the Tenth Door. And then, within, go up to Trikuti and get out of the compound of Kal."

Once you go into the Par Brahm, you go out of the compound of Kal. You no longer have to fear Kal and Maya. There you are yourself a power. So, there you have no karmas. All your karmas get destroyed, once you get into Par Brahm. And you have nothing to fear there. So, when we go up to Brahm, most of our karmas are taken care of. The Sanchit karmas, the stockpile of karmas of all previous births, is there in the Brahmand. And, once you go to

Mansarovar and take a dip in that, the soul becomes pure and it gets itself rid of all of the Sanchit karmas, the entire stock of karmas that it has. You no longer have any karmas after that.

Saints keep coming and awakening us and cautioning us that, "You have come here and you are getting lost in all these false attachments here, and you're wasting your time. So, you should awaken and go back to God Almighty."

Kutumbh sang chaar din naata,
Moh sang kyon parra lota.
Karo kuchh bhajan antar mein,
Gaho guru charan ki ota.

Swami Ji Maharaj talks about our family. All the relationships that we have in our family are a matter of all our give-and-take from our previous lives and previous karmas. So, it is only because of that all the family comes together for redeeming their respective deeds, what they owe each other, or what they have to take from each other. Swami Ji Maharaj says, "It is only for four days." So, as soon as that give-and-take is over, the members depart. And then, because we are ignorant of the Reality, we feel sad when a family member departs.

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Sawan Singh Ji Maharaj relates a story, but this is not fiction. It is something, which happened in His own family. Sawan Singh Ji Maharaj used to tell this story, but He actually witnessed this Himself. This was a real thing that happened with Him.

He used to travel from camp to camp while He was in the military. And there were often vendors who would supply the regular groceries and other things to the army personnel in each of these camps. Oftentimes, there were fixed vendors who would be supplying this to each camp. So, He was in this camp and there was this vendor, and He used to go and often take His supplies from this grocer. And, likewise, a lot of other army personnel used to go there.

Now, there was one army soldier there who was a young man, and he did not have a family. And he also used to go to the same grocer. Oftentimes, when the salaries would be received and when they would get their payments, these would be deposited with the grocer himself. So, the account would be maintained with the grocer, because, in those days, there were very few banks or no banks to maintain these accounts. So, the cash would be deposited with the grocer, and then people would keep purchasing and settling against the money that was given to the grocers.

In those days, India was a colony of the British Empire. And even Afghanistan was a colony. And there was a war that had broken out between Afghanistan and the British at that time. And, because the British were ruling here, the army was comprised of Indians also. A lot of Indians went to fight on behalf of the British government.

So, this soldier, this young soldier, used to go to that war, he used to go and fight. And he was given a female horse. Every day he would ride that horse and go fight the war and come back.

Now, it so happened that, one day the horse panicked and she ran into the enemy territory, and there he was engulfed by the enemy. When he went there, the enemy soldiers shot down both the horse as well as the soldier. So, both of them died. At the time of death, the soldier was thinking, "I should not have died like this. It was the fault of this horse. Had this horse not done like this, and acted and panicked like this, I wouldn't have died." Then, he also remembered that there was a lot of money pending with the grocer there. He said, "That money which is lying there is going to get wasted because now I am not able to do anything about that." So, with this thought, he died. He died with this thought of this horse having been the reason for his death and this grocer having an account of his money at the time of his death.

So, after a fixed period, the contract would expire and the grocer would put the shop up for bidding. And whoever would bid a higher price, he would be given that grocer's shop and duties. Accordingly, this grocer's period expired there, and then he collected all his belongings. He was from Jalandhar City, so he went back there and he built his own house there and he started staying there.

So, after about a year or so, that grocer also got married and time passed. Sawan Singh Ji Maharaj also retired from the army and He went to Beas. And this grocer, after a year or so, got married. Later, he had a son also. And, he had paid for his son's education. When his son was around sixteen years old, he got him married. So, as soon as he got married, this boy fell sick. As soon as the bride came in, his daughter-in-law came in, the son fell ill. So, the son's physical condition kept worsening. Over a month he was bedridden and he was continuously vomiting and he had loose motions. After a month or so, despite examination by various doctors, he kept worsening. And after a month or so, he was on his deathbed.

So, when he was about to die, the grocer was sitting by his bedside. And when this boy was about to die, he got into a state where he could see within. His soul went up to the Third Eye and he then realized what this whole episode was about. And then, while dying, he told his father, the grocer, "Don't cry. Don't cry for me. If you recall, I am the soldier in that camp to whom you owed money. You have paid for taking care of me all these years. And the money that you owed me as a soldier, that is the money you have spent on me, on my medical expenses and everything, for so many years. And now our account is clear, because whatever you had to spend on me, whatever you owed me, that is now paid for. And that lady who is crying, my wife, she is the horse who had taken me towards my death. And I had suffered a lot while I was dying. Now, she will suffer for the rest of her life, because we are hardly married and I am dying. So, this is how our roles have played out."

Twenty years later, when Baba Sawan Singh Ji went to Jalandhar City, He happened to meet this same grocer. They had been friends earlier when he was a grocer and Sawan Singh Ji Maharaj

was in their camp. So, out of that friendship, the grocer saluted Sawan Singh Ji Maharaj and he greeted Him and asked Him to come to his house for some hospitality.

Sawan Singh Ji Maharaj did not want to refuse. He accepted his hospitality and went to his house. And there he treated Sawan Singh Ji Maharaj well. They were sitting in the house when he offered Him food to eat. He brought the food out and he offered it to Sawan Singh Ji Maharaj.

At that time, there had been cries from inside earlier. A lady was crying. Though a few years had passed, she would often break down when there were visitors in the house, so she would cry.

Sawan Singh Ji Maharaj noticed that there was a lady crying inside. So, He told this grocer, "Look, why are you doing all this hospitality? I believe there is some sorrow in your house and this lady is crying. So, I cannot accept your food like this."

The grocer told Him, "Maharaj, this is the world. So, don't worry. You please have the food."

But Sawan Singh Ji Maharaj insisted, and He said, "Definitely, there is some sorrow in your house. And unless you tell me, then I will not be able to accept this food."

So then, the grocer related the whole story about the camp and about that soldier, how he had died, and all of that.

He said, "This is what has happened. The soldier has died and the horse is crying. So, why should I consider that as a sorrow?"

So then, only after that, Sawan Singh Ji Maharaj accepted his food. Later, in His Satsangs, He would often relate this story. And He would often talk about this.

* * *

So, this is how our relationships are there. This is how our families are built up. We don't know what kind of relationships and what kind of karmas have delivered them as family members here. So, what are the give-and-takes of all our previous lives? All that is the sum of our families today.

Swami Ji Maharaj says, "Your family is there for four days, and it is all a give-and-take. So, why are you entangled here and why are you in such sorrow?"

Karo kuchh bhajan antar mein,
Gaho guru charan ki ota.

Saints come and awaken you. And They tell you that They feel sorry for the soul because it is so badly entangled in its attachments with its family and everything around it. So, They come and try to awaken the soul.

Swami Ji Maharaj says that you should listen to your Masters because They are saying it for your good. So, you should get out of this entanglement and you should be devoted and do your Simran Dhyan at the Feet of your Masters. Rise above all these entanglements and, every day, listen to Satsang. Every day, do your Simran Bhajan and Dhyan and elevate yourself from your sorrow here. Because only through Satsang can we come to know the Reality. We get rid of this delusion. And we are able to then work towards going back to our True Home.

Guru bin koi nahi sangi,
Unheen sang baith man ghota.

Swami Ji Maharaj then tells us, "Other than the Master, there is nobody else here to help you. So, think and take the help of your Master."

At the time of death, when the messengers of death come, then your family members remain sitting there. They may, at best, cry. But they will not be able to stop the messengers of death from taking your soul.

So, when you have a Master, first of all, those messengers of death will not come, but the Master Himself stands at the Tenth Door to receive you. And then He takes you up with Him. They take us to the higher planes and then They are always with us. And They see us through till we reach the lap of God Almighty. The Masters help us here in this life by helping us with our karmas and, after our death, They are there to take us within to higher planes and take us back to God Almighty. And They are forever with us. They are there for what we should consider as ours, and not the others who will immediately desert us at the time of death.

So, therefore, He says, "Do your devotion at the Lotus Feet of your Master, and follow what the Master teaches you."

Karenge kaaj vah tera,
Utaarein paap ki pota.

The Masters help us reduce our load of karmas here. They do that by giving us Darshan and by giving Satsang. Through Satsang, They reduce our burden of karmas. Then, through Dhyan Bhajan and Simran, They reduce our burden of karmas. So, They are always working towards reducing our load of karmas and They help us with that.

But, unfortunately, we are not loving Them. We are loving the others who are increasing our load of karmas.

Therefore, Swami Ji Maharaj says, "You should love Someone Who is yours, and that is your Master."

Mile tab naam ki rangat,
Shabd ki sej ja lota.

If you follow Their Teaching and do your meditation, your Simran Dhyan, then They will give you the priceless gift of the Sound Current within. They will open up your Tenth Door and get you connected with the Sound Current. And, with that Sound Current, the mind then kicks away the world and starts getting fully devoted at the Feet of the Master.

There is so much love in that Sound Current. There is so much attraction in that Sound Current, which is unequaled in the three worlds. So, when the mind gets intoxicated with that attraction and that love in the Sound Current, it immediately, automatically, sacrifices everything else and gets connected with the Sound Current.

So, if you do your Simran and Dhyan, then your Master will grace you and open the rain of the Sound Current within.

Bhaag tera barra jaaga,
Hua man arsh ka tota.

Swami Ji Maharaj says, "By doing that, your purpose of life will be attained, will be achieved, and your life will be successful." So, that is the True Fortune within.

But, unfortunately, we are associating with outwardly things and we consider ourselves fortunate if we win a lottery, or we get a lot of wealth and such things outwardly.

But what is the fortune in those things? Because all those things are only attached to your body. And, when you leave your body, you will have to leave all those things here only. Nothing will go with you.

So, the True Fortune is the fortune of Naam. It is the fortune of the Sound Current that resonates within. And, once we get that Fortune, then the reason for coming again and again in this life is ended and we don't have to go back into the cycle of life and death.

Utha phir jaag ik chhin mein,
Jugan jug se parra sota.

Once the soul and the mind get in touch with the Sound Current, both of them awaken. The mind also awakens and it realizes that it is not the senses, which are driving it here. It is something different. And the soul also realizes its True Self. So, they both realize the Reality once they come in touch with the Sound Current, and then both get ready to go up. The mind

goes and resides in the Brahm. And there the soul gets freed from the mind and goes further upwards to God Almighty.

When that Reality dawns, that is our awakening. We often, otherwise, mistake 'awakening' as getting awake here, but we are perennially in sleep here in this world. We are in slumber. And that is the True Awakening where we realize the Reality and we go within.

So, therefore, He says, "When you go to a True Master, you will be awakened by the True Master. You will do devotion of the True Master." And when you do your Bhajan Simran, go within, then you will get in touch with the Sound Current, and that will be your 'Awakening' within.

Jagat ko dekh tu math kar,
Nahi kuchh saar hai thotha.

After saying all this, Swami Ji Maharaj says, "You sit down coolly and you think and intellectualize, see for yourself. Go in your mind and see this world. And see whether everything that you are seeing here, is there anything permanent that you see in all of this? Everything is destructible. Is there any Reality in all of this? So, you think for yourself."

He says there is nothing permanent here. Everything is changing. What is there today is not there tomorrow. What is there tomorrow is not there the day after. So, everything will be destroyed here. There's nothing permanent here. Everything will be destroyed. All these are delusions of Kal and Maya. And the soul gets entangled in this Kal and Maya and starts associating with that, gets entangled here, and suffers a lot.

Ulat kar dil matho apna,
Amolak vakt kyon khota.

Swami Ji Maharaj says, "When you have thought coolly, and you have realized that nothing outside is permanent, and everything, all your relationships, all the entanglements outside, are untrue and not permanent, then you turn your mind, you turn your attention, and focus within. Do your Simran Dhyan and come inside."

Guru ne ab kari kirpa,
Diya ab kaal ko gota.
Kahe radhasoami yah tum ko,
Chalo satlok doon nyota.

Swami Ji Maharaj says, "Now, you have a True Master. He has initiated you. He has connected you with the Sound Current inside and He has told you about the reality. So, now you should spend your time and focus your attention within. And start preparing for going back to your True Home."

The outside worldly people are not aware of this Reality. But you have been told of this Reality time and again in the Satsangs. So, you are aware of the Reality. And you should, therefore, prepare to follow the Teachings of your Master. Do your Simran Dhyan and prepare to go within.

Guru ne ab kari kirpa,
Diya ab kaal ko gota.
Kahe radhasoami yah tum ko,
Chalo satlok doon nyota.

After saying all this, Swami Ji Maharaj says, "I am giving you an invitation to come back to Sach Khand-Sat Lok. Now, you've heard all of this, so you come back. This is an invitation from me." So, He says, "I invite all of you to come back to Sach Khand-Sat Lok. Take my invitation. Come back. Your throne for you to sit upon awaits you. Your crown to adorn you also is awaiting you."

Kahe radhasoami yah tum ko,
Chalo satlok doon nyota.

Radhaswami.

16

Meditation Talk
06 Aug 2016 – Morning

The Grace Of The Master Is The Highest Form Of Grace In This Universe

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THE BHAJAN THAT WAS JUST SUNG, "Guru Saman Nahi Data Jag Me, Guru Saman Nahi Data", says that there is no one having so much Grace as the Master. Not only in this world, but in all the worlds and the entire Creation.

All the gods and goddesses, even Brahma, Vishnu, Mahesh, they also shower their grace, they also give boons, but all that they give are worldly things, things that the mind wants and, at best, they will give a place of stay in Kailash, or their abode in heaven, but they cannot take the soul out of this cycle.

Only the True Master can take a soul out of the cycle of life and death because, in terms of boons that are given, or grace that is showered, the highest is the grace of Naam.

There are a lot of sacrifices we make — like we donate cows, or we donate clothes, or we donate monies — and, as a result, we get a boon, or we get the grace of gods. But, nothing is as high as the grace of Naam given by the Master.

Only a True Master gives the grace of Naam very selflessly and without any expectation of anything reciprocal from the initiate, or the devotee. Only They give, selflessly, this grace of Naam. So, the Grace of Naam given by a True Master is the highest in this entire Creation.

Kabir Sahib says, "I cannot write enough of the greatness of the Master. If I make ink of all the seven oceans, and I use all the material in this world to make paper, and I use all the trees and plants and make a pen from that, and I keep writing about the Grace of the Master, still I will not find enough material to write it."

It is only the True Master that takes the responsibility of the salvation of the soul. And He takes the responsibility of the soul to take it back to its True Home and place it on the lap of God Almighty. And, once He holds the soul, He doesn't leave the soul till He has fulfilled His responsibility of taking it back into the lap of God Almighty. Even if the devotee, after taking initiation, doesn't follow the instructions and doesn't follow the Master, or leaves the Master, even then, the Master does not leave that devotee.

Such occasions do happen where the devotees turn away from their Master.

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One such incident happened with Guru Nanak Sahib. One of His devotees had never remembered his Master, had not done any Simran and had no memory of his Master. And, at the time of his death, then the angels of death came and took him and put him in hell. They put him in Kumbhi Narak. So, this devotee had no attention on his Master and Nanak Sahib also did not have His attention on this devotee. So, inadvertently, the angels of death came and took him and put him in this Kumbhi Narak, which is one of the forms of hell.

Meanwhile, Narad Muni was passing by and he wondered how this soul of a True Master had been put in hell. So, he wondered, and Narad Muni then went internally to Guru Nanak Sahib and informed him, "One of your initiates is lying in hell."

So, Guru Nanak Sahib went inside and He went to take this disciple out of hell because this has happened by inadvertence, His attention was not there on this disciple, because the disciple also had no attention whatsoever on his Master. So, he went to the door of hell to fetch this disciple.

There the Lord of Judgment met Him and asked Him why He had come to the door of hell.

Nanak Sahib told him, "One of my disciples is there. You have one of my disciples and I've come to fetch him." So, He went inside and He dipped His toe in hell. And, when He dipped His toe in hell, this disciple started remembering his Simran and he started reciting the Simran. Now, listening to him, all the other souls in hell also started reciting the Simran. And, one by one, everyone got free. And all the souls in hell got free.

The Lord of Judgment, after that, decided that he would not take any initiate of any Saint whatsoever; no matter how much he has done bad deeds. They would not accept any such soul in hell. Because, once a Master makes a disciple, then his entire account of deeds lies with the Master. His account no longer lies with the Lord of Judgment. And then, even the punishment that is to be given to the disciple from his account, is decided by the Master.

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So, even if a disciple has forgotten and he starts doing bad deeds, even then, the Master does not leave this disciple. To cleanse him, he may put him through difficulty, give him some hardship, but then, finally, he cleanses this disciple and brings him back on the Path. So, He does not leave the disciple, even if the devotee has forgotten his Master.

Therefore, the Grace of the Master is the highest form of grace in this universe, because that is the grace, which gets us salvation, gets us out of this cycle of life and death. So, the Teachings

of the Master should be followed by the disciples. And, when they follow that, then it becomes easier for the Master to shower His Grace on the disciple also.

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So, the atmosphere is quiet and it is good for meditation. We should close our eyes and sit for meditation.

17

Meditation Talk
06 Aug 2016 – Afternoon

Whatever You Have To Do Tomorrow, Do It Today — And What You Have To Do Today, You Do It Now

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ALL SAINTS HAVE EMPHASIZED in Their Satsangs the importance of Bhajan and Simran. Sant Ajaib Singh Ji also used to, very often, mention in His Satsangs that 'you can leave a hundred things and sit for Satsang, and you can leave a thousand things and sit for meditation' because these two things are your own things to do. These are your personal things. Everything else that we do, for a livelihood, for our family, our occupation and everything, all of that is work done for someone else. So, therefore, even if you have a thousand things pending, sit for Satsang. And, likewise, even if you have a hundred thousand things pending, sit for Bhajan.

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King Ravana had done a lot of austerities. And he had so much power that he had lifted Kailash. Kailash was like a world. He had lifted that. And he had pleased Lord Brahma and he had drunk the 'Nectar of Immortality' given by Brahma. He did his austerities to please Brahma, who was his guru and, though he was known to be a Rakshasa, because of the activities that he would do. The nectar that was given to him, he had stored it in his naval, and because of that, he had become extremely egotistic, thinking that now there would be no death for him and nobody would be able to kill him.

During the ten days of war between Lanka and India, the war between Ravana and Rama lasted for the last three days, and Ravana, eventually, was vanquished and killed by Lord Rama.

So, on the tenth day, that was the third day of the fight between Ravana and Lord Rama, Lord Rama mortally wounded Ravana and he was dying. At that time, Lord Rama told his younger brother, Lakshman, "Now, we have to go back to our kingdom, Ayodhya, and we have to rule that. So, you should go and take some teaching from Ravana, because he is very good in governance. So, you should go and take some teachings from him."

Lakshman was not very pleased with this thought. So, he told Rama, "Ravana is our enemy. So, why should we go to him and take lessons from him?"

But, Lord Rama insisted, and he told Lakshman, "No, Ravana is a very astute politician, and he is very good in his governance. And he is also a very, very learned soul. So, you should go and take some teachings from him."

Now, Lakshman left, since Lord Rama had insisted, but he had the ego of being a kshatriya. So, when he went there in the battlefield, Ravana was in his final moments. But, instead of going and sitting near the feet and asking for something to be learned, he went and sat near the head of Ravana. While sitting near the head of Ravana, he told him, "Look, my brother has sent me here to take some lessons from you in political science. So, can you tell me something?"

But, Ravana did not heed his word. He didn't even move his eyelid. And then Lakshman returned to Rama. So, Lakshman told Rama, "I was unnecessarily insulted. I went there to take lessons. He didn't even look at me. So I came back."

Then, Lord Rama asked him, "Where did you stand to talk to Ravana and what did you do there?"

He explained, "I went and sat next to his head and I asked him."

Lord Rama said, "If you have to go and take his teachings, you have to make him your guru. Are you going to sit on his head and ask him to give you lessons? You should go and bow at his feet, and then pray for him to teach you something."

So, then Lakshman went back to where Ravana was lying and he touched his feet, bowed down, and then requested to be taught something.

At that point, Ravana opened his eyes and he looked at him and he laughed and said, "Yes, I have quite a few things to teach but, unfortunately, there is very little time left." So, he said, "When you go back to rule, what you must keep very primary in your mind is that 'whatever you have to do tomorrow, you have to do today'. And, 'whatever you have to do today, you should do it now'. Because we never know when the breath will stop and when we will die because I also had planned to do three things. And I'm sure I could have done those three things, but I just procrastinated those. And, now I am dying, I am unable to fulfill that."

"So, the first thing I wanted to do was, I wanted to take all the sea waters in the water of the oceans and convert that into sweet water, so that could be put to better use. But, then, I kept procrastinating that. I could have done that. I knew how to do it but, unfortunately, now the time is gone."

"The other thing that I wanted to do was set a staircase from earth to heaven so that any brave person who wanted to go could go in his lifetime to heaven. Again, that is something I could have done but now, unfortunately, my breath is coming to an end. The other thing was that I love gold."

Ravana loved gold, so he had brought in a lot of gold in from heaven, and he had constructed Lanka out of gold.

So, he said, "I wanted to put a fragrance in gold. I wanted gold to smell good also. I knew I could do that, but even that is something which now I am unable to fulfill. Therefore, when you go back, whatever you have thought to do tomorrow, you should do it today. And you should make haste and, whatever you have to do today, you should do it now."

* * *

Saints also say the same thing. Kabir Sahib has also said, "Whatever you have to do tomorrow, do it today. And what you have to do today, you do it now." Because, when this time will come to an end, we don't know.

So, we should make haste in doing the meditation. And we have to tread fast on the Path.

* * *

So, this time is good, we should make the most of this time, sit down, close your eyes, and sit for meditation.

18

SATSANG
06 Aug 2016 – Afternoon

One Should Not Just Keep Reading Those Books — We Should Focus Our Energies For Doing Our Meditation

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The paathi sings the Bani of Sant Paltu Sahib...

Jagth kee preethi ko delh liya,
Naahak ko log tagaate hai jee.
Jagth kee preethi ko delh liya,
Naahak ko log tagaate hai jee.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. The life of Paltu Sahib was similar to Sant Ajaib Singh Ji. He also spent about sixteen years in doing austerities, in pranayamas and other practices. And, finally, He got peace and He followed the Surat Shabd Yoga and became a True Master.

He used to talk fearlessly on spirituality. And, in those days, there were the other pundits, the so-called bearers of religion and faith, and He would speak out very vociferously and fearlessly against them. In those days, people did not know much about the Surat Shabd Yoga and, when he would preach It, then people felt that this is a new religion that He was talking about. He had a hut on a farm, which was made of hay, and He would get up every day for meditation between 3:00 to 6:00. During that time only, these people came and they set fire to His hut. So, He left His sharir in that same meditation, which He was doing in the hut.

He had promised a nearby villager that He would come and initiate him and He would be giving Satsang a month later. His body was burned in that hut. But, despite that, after one month He went to that village and He manifested there and He gave Satsang and He also gave initiation.

So, in this Bani, He is talking about worldly people. It's like a blind person wants eyesight. Likewise, these worldly people want all the luxuries and all the outward attachments that they are pursuing. People would often trouble Him. Many people would line up and they would ask Him for various worldly things. Someone who did not have an issue — or a child — he would come and ask for a child. Someone would want more prosperity, and so on, so forth. So, everyone would keep coming and troubling Him.

So, in this Bani, Paltu Sahib says, "These worldly people come and they show outward love to the Masters. And the treasure that the Masters have got through their meditation and devotion to go to God Almighty, these worldly people come and try to snatch that."

Swaarath ke hethu se preeth kare,
Daulat beta maangath hai jee.
Swaarath ke hethu se preeth kare,
Daulat beta maangath hai jee.

He says in the Bani that these people come and they show this outwardly love. They want to pursue their own desires. And, for that, they are showing outwardly love and someone comes and asks for more wealth to be given to him. Someone wants a child to be granted to him.

So, all these people are driven by their own desires. And, to meet those desires, they come here and show love to the Master. There are very few who actually come to the Masters to ask for salvation of the soul and for devotion, for true devotion.

Lambhi dandavathe aap karein,
Dagaabaaz ki preethi kahaath hai jee.
Lambhi dandavathe aap karein,
Dagaabaaz ki preethi kahaath hai jee.

He says, "These devotees come and they lie prostrate in front of me. They bow down at my feet and they want to show that they are highly devoted. And these are the absolute traits, which show and give them away. But, they are coming and doing all this to pursue their own desires."

In those days, Surat Shabd Yoga was not so well known. And people would often come for these purposes only. But, now, the preachings of Surat Shabd Yoga are quite prevalent and these kinds of problems have diminished.

Two thousand years back, Jesus Christ had come and He also followed the Surat Shabd. And there were very few devotees and very few people who accepted this practice. And, eventually, they put Him to the cross. So, very few people understood His message. And the bearers of religion at that time felt that this is a new religion that is there, and this is a blasphemy on the existing practices that they had. And, as a result, they got together to torture Him and put Him on the cross. And when God saw that suffering, God asked Jesus Christ, "These people are causing so much suffering to you, so these people should be punished." But, Jesus Christ prayed to God and told Him, "Do not punish them. See if we can open their eyes to understand what I'm trying to teach them."

Even Guru Arjan Dev Ji, about five hundred years back, had to undergo terrible torture. He was brought to Lahore, and then, He was made to sit on a hot iron plate. And then hot coal embers were put on him.

Mian Mir was a descendent of a Caliph and He was a fakir also, and He was a good friend of Arjan Dev Ji. And He told Him when He was seeing the suffering that Arjan Dev Ji was being put to, He said, "Just let me know. Should I completely destroy Lahore for what they have done to You?"

But, Arjan Dev Ji told Him, "No, we have to be within the Will of God and we have to do as He wills and as He desires." So, there is a lot of humility in Saints.

In earlier days, to preach was very difficult, because people didn't understand this Path. But, now, it is more prevalent and the practice is better known. So, it is easier now.

Palatu inse samhaar raho,
Tere man ko chor lagaath hai jee.
Palatu inse samhaar raho,
Tere man ko chor lagaath hai jee.

Paltu Sahib says, "Be wary of such people who will show outwardly love to you and who will loot all your spirituality."

Mystic powers are forbidden in Sant Mat. With the practice, it is not difficult to get mystic powers, but the ideal kept before us is that we should be doing all our practices to go to God Almighty and nothing else. So, the focus is to go on the Path back to God Almighty, back to our True Home.

Ilam pada par amal nahi,
Amal bin ilam khaak hai jee.
Ilam pada par amal nahi,
Amal bin ilam khaak hai jee.

He says, "If we read these Scriptures and we read the holy books, and then we profess to others out of the knowledge that we have read and we have got from those books, that knowledge or that practice, which we do, is of no use." All the holy books have a lot of value because there is a lot of experience of True Masters that is written and contained in those books. However, if we go to just read those books, and then we profess from there, that is of no value. Those books have to be read and then that has to be brought into our own practice.

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Sant Ji often used to relate this story about Sarvajeet. He was a very learned scholar and he had read all the four Vedas and the Puranas and all holy books. And he knew all of these by heart. He used to often get into arguments and he used to come to Varanasi to do that.

So, scholars would come to Varanasi, he would always challenge them and get into an argument on the understanding of these Vedas and scriptures, etc., and then he would defeat them. He

became very egoistic in believing that he really knew these holy books and scriptures and he had named himself, 'Sarvajeet'. Sarvajeet, in Hindi, means 'winner of all'. So, he had proclaimed himself as 'Sarvajeet'. And everyone would also address him as 'Sarvajeet Pundit' in Varanasi.

But his mother would, however, call him by his first name. And he used to feel a little humiliated when there were other people and she would be calling him by his first name. So, he would often taunt her and he would often tell her that she should also address him as 'Sarvajeet Pundit', and not call him by his first name in the presence of others. She knew about Kabir Sahib. And she told him when he asked her to call him Sarvajeet Pundit, "Okay, I will call you Sarvajeet Pundit, provided you go and have a discussion with this poor weaver who is there and goes by the name of Kabir. So, go and you take your arguments there and, if you win that, then I will call you Sarvajeet Pundit."

So, he told her, "That's not a problem. This person is ignorant. He is illiterate and there should be no problem for me going over and winning my arguments with him." So, he loaded a buffalo with all his books and scriptures on both sides, and he went to Kabir Sahib.

When he reached Kabir Sahib's house, Kabir Sahib's daughter, Kamaali was there. And he asked her whether Kabir Das was there at home.

So, she exclaimed in reply, "You are asking for the address of Kabir Sahib. Kabir Sahib stays above the seven planes, and where He stays, even an ant can't put its foot. And you have brought a big buffalo and you are asking about His residence."

Then, she went inside and told Kabir Sahib, "This scholar has come to meet you."

So, Kabir Sahib immediately came out to meet him out of His humility. He gave him a place to sit and He offered him water and He asked him the reason for his visit.

The 'Sarvajeet Pundit' told Kabir Sahib, "I've come here to argue with you."

So, Kabir Sahib said, "You are such a scholar and I am illiterate. And you have come here to debate with me, to argue with me? Do you think there is any point in that?" So, He asked, "Why is it that you want to debate with me or argue with me? Just tell me the reason."

Sarvajeet, accordingly, explained to Him that his mother had asked him to come here and debate with Him and argue with Him. And that is why he had come here.

Kabir Sahib said, "Well, that is very simple. You just write down that 'Kabir Das has lost the debate, and Sarvajeet has won the debate'. And you tell me where to sign and I will sign there."

So, he wrote it down and he asked Kabir Sahib to sign at the bottom. Kabir Sahib readily signed that and, euphoric, he went back to his mother. When he showed that letter to his mother, his mother told him that, "I cannot read. So why don't you only read it and tell me what is written?"

So, in fact, the inverse was written. He had written, "Kabir Das has won, and Sarvajeet has lost." It was exactly the opposite of what he was supposed to write. He kept reading it, again and again, because he himself had written it. So, he couldn't believe that this was so. He felt that, finally, "I've made a mistake while writing."

So, he again went to Kabir Sahib. He came back and met Kabir Sahib and again he told Him, "I think I made some mistake while writing."

Kabir Sahib said, "No problem. You write again, I will sign."

So, he once again wrote, "Sarvajeet has won, and Kabir has lost." And he read that ten times again to make sure that he had written everything correctly. Then, he asked Kabir Sahib to sign. So, Kabir Sahib, accordingly, signed and gave him that letter.

When he again took that letter and read it to his mother, the same thing happened. It was written, "Sarvajeet has lost, and Kabir has won." So, when he read it again, he felt, "Kabir Sahib has used some mystic powers, some tantras he's used to make me write something wrong."

But then his mother told him, "No, it is not that. Kabir Sahib is a True Master. You should beg forgiveness, go there, and make Him your Master."

So, finally, he went to Kabir Sahib and he got initiated by Kabir Sahib and he became a devotee of Kabir Sahib. Later, he also became a Mahatma.

* * *

So, the point is that just reading and writing and explaining is of no use. Whatever you read you have to also follow that and bring that into your life and practice it. A lot of these vedantis, they read the Vedas, and then they keep reciting those Vedas to others. That is of no use. They are wasting their time because till we bring that into our practice, we will not bring about that transformation in us. Until then, we will not get our salvation.

Ilam padein au amal karei,
Usake ham to mustaak hai jee.
Ilam padein au amal karei,
Usake ham to mustaak hai jee.

Paltu Sahib says, "For those who read these scriptures and then who practice as it is written there, I am a devotee of such people."

Behad kathai au hadd rahein,
Uska to mooh naapak hai jee.
Behad kathai au hadd rahein,
Uska to mooh naapak hai jee.

Paltu Sahib says, "Those people who talk about the within and about all the planes above, and who have not been there, there is no point to what they are talking about." There is nothing wrong in reading these books. These books written by Saints carry a lot of Their experience. It is always good to read these books. But if one just keeps reading throughout their lifetime, only reading these books, then he's wasted his time. Because all these books finally talk about going to a Master, doing devotion at the feet of the Master, and doing the practice and rising above and getting salvation.

Those things have to be brought into practice and life has to be transformed, according to the writings of those books. All books are good. Books contain all the experiences of the Saints. But, till we go and enjoy those experiences, we do not get the enjoyment of reading and following those books.

So, one should not just keep reading those books. We should focus our energies for doing our meditation, for doing our Dhyan and Bhajan. These books explain to us what a True Master is, what Dhyan is, what Bhajan is, what Simran is. But, once we have read it, and we know what these things are, there is no point in reading them again and again. Then, what is important is that we have to actually act on that and practice that.

Sant Mat is a path of practice. It is a path where we have to follow the Teachings. And those people who actually follow, do their meditation regularly and follow the Teachings of the Master, they are the people who progress on this Path.

Palatu gufthaan soyee deedan,
Woh to maarfath ki naak hai jee.
Palatu gufthaan soyee deedan,
Woh to maarfath ki naak hai jee.

Paltu Sahib says, "If people read these books and scriptures and get an ego, then there is no escape from hell for such people." Because, by reading these books and then practicing on that, we should develop humility. And we should not become egoistic about these things.

When we do our Simran and Dhyan then, automatically, we imbibe the virtues of humility. And, with that humility, we continue to do further Bhajan Dhyan and we progress further.

Syaar ki chaal ko chood be baalake,
Aap ko khoobh dari aaf keejai.
Syaar ki chaal ko chood be baalake,
Aap ko khoobh dari aaf keejai.

Sant Ji used to relate this story of a jackal. He painted stripes on himself and wanted to look and feel like a tiger. And he felt, "If I paint these stripes on myself and I go to this village, then the

shepherds will get scared of me, and I will easily be able to pick these sheep and eat like a tiger can do."

So, he went into the village. But, there is a difference between the walk of a tiger and the walk of a jackal. He was instantly recognized. And, then, all the shepherds ran to him with sticks, and they beat him up. And, then, he finally made the sound of a jackal and that gave him up completely.

So, that is what happens when people simply read books and they talk and they do not carry that practice, which should be there. Then, there's a difference between one doing that practice and then talking, versus what one who just reads and talks.

So, Paltu Sahib says, "Leave being a jackal. Go within and do your own practice. Leave all your nine doors and go to the Tenth Door within."

Oftentimes, people try to mimic Masters. They do not do their practices, but they only want to outwardly mimic by walking like Masters and such, dressing like them, and doing such things. But, there is no use in all of this.

So, in Sant Mat, practice is the essence. If we do not practice, if we do not go inside, we will not be able to be successful on this Path.

Simh hai tumhi tahkeek kar aap mein,
Syaar ke sang ko chodd deejay.
Simh hai tumhi tahkeek kar aap mein,
Syaar ke sang ko chodd deejay.

Paltu Sahib says, "Leave the trait and walk of a jackal. You are a lion. You have come from God Almighty. So, you get into your essence and go back." Because, you are not this body, you are a soul. The soul is never born and never dies. You are the essence of God. The soul is an essence of God. And, therefore, you should recognize your Self.

But all the worldly people associate themselves with the body and associate themselves with all the outward pulls of attachments and desires here. They fail to understand the Reality. If we were the body, then this world would be ours. This body would be ours. But, we are not the body. We are the soul. We belong to God Almighty and that is our True Home there.

So, Paltu Sahib says, "Leave the walk of the worldly people. Leave that walk, and walk towards God Almighty, go on that Path, go within."

Aahaar tho keejiye aap se maarke,
Aur ke maara naa kabhee leejai.
Aahaar tho keejiye aap se maarke,

Aur ke maara naa kabhee leejai.

Paltu Sahib gives the example of a lion. He says, "The lion always hunts his own food and, whatever he hunts, he eats that. And whatever is left, he allows others to eat." He says, "For a devotee, he has to work and he has to earn his own livelihood. He should not be dependent on others."

So, if you have your own honest livelihood, then you will get good benefit on the Path, on what you do, because you are earning an honest livelihood on your own. But, if you are dependent on others, then the benefit of the practice that you are doing, part of that benefit will go to those people on whom you are dependent.

Palatu tu simh hai woh garaj be haaq dai,
Pakari gazraaj gai paav mee jai.
Palatu tu simh hai woh garaj be haaq dai,
Pakari gazraaj gai paav mee jai.

Paltu Sahib says, "You are a lion and, with your roar, everyone in the jungle gets scared. But, unfortunately, you have come to a state where everyone is pressing you, all the lust, greed, anger, attachment, ego, all of these are overpowering you, whereas, they should have been completely fearful of your roar. They are now overpowering you."

So, the situation has inversed. The mind is now in the control of the senses and the organs, and it is drawing the soul, whereas it should have been the reverse. All our sensory organs are pulling the mind. The mind is being drawn as they wish and, accordingly, the mind is pulling the soul.

Now, because of this, we keep going into the chaurasi, we keep going into the same suffering again and again.

So, Paltu Sahib says, "You are the lion." He is addressing the soul and He is saying, "You are the lion. You should be in control of your mind. And then, the mind should be in control of all the sensory organs and the senses."

But this will happen only when we go to the Tenth Door and there we see the Radiant Form of the Master and we get connected to the Sound Current. When we go there, we will see our own Selves. We will see the atman there and we will see the soul there. And we will see the Radiant Form of the Master. Once we go there, the soul will get in control of the mind and the mind, in turn, will get control of all of the senses, which otherwise are dragging it today.

When the attention is focused at the back of the Eye Center, and we rise up and see the Radiant Form of the Master and get connected with the Sound Current, these five senses come in the form of small children. And then they beg there for being released. So, from that point, the soul starts determining what the senses are doing and what they should be doing.

Sometimes, when we are practicing, it also happens that these senses come from outside, manifest outside, and try to threaten us. So, this happens. Sometimes, these senses even manifest outside to threaten us and dissuade us from our meditations.

* * *

This happened with one of the disciples of Sawan Singh Ji Maharaj. He was about eighteen years old and he was a good meditator and he would sit for three to four hours at a stretch.

Once it so happened that he was riding a bicycle and he was going somewhere when these five appeared as dacoits. He was crossing a small bridge and they were all standing on the bridge like dacoits. Now, when he came there, he got scared of them, and he felt that they would take his bicycle and they would hurt him. Since he was a good meditator, he automatically started doing his Simran. And when he did the Simran, all of them vanished from there.

So, then what he saw was, these five vanished and Kal had come. Kal came in the form of his Guru there. He came and he had caught the bicycle, and he told this boy, "You are not even saluting me? You're not bowing to me?"

When he saw this, usually when Kal comes in the form of the Master, there are some differences between how the Master looks and how Kal looks. There is a difference in the nose sometimes, or in the forehead, or even the way the pagdi is worn, the turban is worn. So, there are these differences.

When he saw that he was looking slightly different from his Master Sawan, he immediately did his Simran. He started his Simran right away. And, when he did that, then that image also went away, and Sawan Singh Ji Maharaj Himself came there. He manifested there.

Now, the boy was continuing to recite the Naam. He was doing his Simran. So, Sawan Singh Ji Maharaj told him, "Don't worry. You have now gained progress over all your five senses and over Kal. Had you bowed down to them, they would have taken your earnings. See? They would've taken your meditations and your spiritual powers. But, you have now gained control over your five senses, and you have overpowered Kal."

* * *

So, therefore, there is no telling about these senses. Sometimes they come outwardly also, they will manifest and try to distract the disciple. These things happen with people who meditate.

Ordinarily, if you don't meditate, then there is no reason for them to come and do these things. But, even during initiation, everyone is always cautioned that when something like this happens, or whenever you are in doubt, you should do your Simran and test that image, or test that person, with Simran.

So, these senses and Kal do this. And for people who meditate, they come to take the spiritual wealth that has been gained by their meditation. They come and do all such things also. But, of course, if we are not meditating and we are not doing anything, then all these things are not going to happen.

Palatu tu simh hai woh garaj be haaq dai,
Palatu tu simh hai woh garaj be haaq dai,
Pakari gazraaj gai paav mee jai.
Pakari gazraaj gai paav mee jai.

Radhaswami.

19

Meditation Talk
07 Aug 2016 – Morning

"There Are Two Gods"

ONCE UPON A TIME, this is an incident of Sawan Singh Ji Maharaj, he and Kehar Singh, Kehar Singh was a friend of his and they were working in the same office. At 5:30 pm, when the office closed, people gradually left the office, but Kehar Singh continued to work. So, Sawan Singh Ji Maharaj had a lot of work. At 5:30 pm, when everybody left, he was continuing to work. And, after some time, Kehar Singh, his friend, came and told him, "Let us also leave."

Sawan Singh Ji Maharaj told him, "Just give me ten minutes. I'll just complete it and then we can leave."

Kehar Singh told him, "Leave it. God will do that work."

So, Sawan Singh Ji Maharaj told him, "Which God will do this?"

Kehar Singh had got initiation from Jaimal Singh Ji Maharaj, so when Sawan Singh Ji Maharaj told him this, he wondered, because all along he knew there was only one God. So, he said, "Why are you saying this? Are there two Gods?"

Sawan Singh Ji Maharaj said, "Yes, there are two Gods."

That is where the discussion ended and, then, they left. But, this thing was playing on the mind of Kehar Singh, that Sawan Singh Ji Maharaj had told him there are two Gods. So, he kept thinking and he was remembering his own Master also. But, this thought was playing on his mind. And, that way, he went to sleep.

In his dreams, Jaimal Singh Ji Maharaj came. So, Jaimal Singh Ji Maharaj explained to him in his dreams, "There are two Gods. One is this god, the Brahm, who is responsible for the working of all these worlds, and one is the God Almighty."

So, the next day morning, when they were at work, during a tea break, again, when they got together to talk, Sawan Singh Ji Maharaj asked him, "Yesterday, you didn't speak further on that question."

He said, "No, I got the Master. The Master explained everything to me."

So, Sawan Singh Ji Maharaj asked him, "What did Master tell you?"

He said, "He told me that one God is Kal, whose creation this is. And the other is Dayal, Who is God Almighty."

So, all the Saints, They pray to Dayal, the Father of all the souls, the Anaami, and the Nameless. Kal is responsible for this creation. He did his austerities and then he got souls given to him by God Almighty, by Dayal. So, he has got a vast number of souls that were given to him by God Almighty, by Dayal. But, he himself has not created these souls. And, he himself cannot do anything to these souls. So, all the worldly people normally pray to Kal, as he is the creator of these three worlds.

But, Saints pray to Dayal. So, on the Path of Surat Shabd, we go to God Almighty, Who is Dayal.

Saints come into this world to take the souls back to their True Home. And by doing some Simran Bhajan, the souls go back on this Path to their own True Home, to their Father.

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So, this time is good. It is quiet. The ambience is good for the mind. The mind is quiet. So, let us all sit for meditation.

20

Meditation Talk
07 Aug 2016 – Afternoon

The Day Has Begun, So You Should Now Wake Up!

THE BANI, WHICH WAS JUST SUNG, 'Ute Jag Musaphir Bhor Bhai', the Saints have a lot of meaning in these Banis.

The human form is given after millions of years that we traverse through the other chaurasi, through other 8.4 million life forms, and that is akin to the daytime. And the journey through the life forms of all of the other species is akin to the nighttime.

All of the five elements are there in the human form. The ether element is there, which is the element that is in the human forms, but not there in the other life forms. And God Almighty is also residing in this life form, and He has kept the Path to come back to him, for the soul, in this life form. That way, God Almighty resides in all the bodies, because wherever the soul is, the God Almighty is there. But, the Path for the soul to go back to God Almighty is kept only in the human body. So, this human life is, therefore, like the day, and once this day passes and night falls, then we go into the chaurasi, we go into the 8.4 million life forms. Then, we never know when we will get this opportune time again as a human being.

So, it is in this life form that we should work for our salvation to get out of this cycle of life and death. Because, if this day passes, then we go into the night again. Therefore, Mahatmas say, "The day has begun, so you should now wake up!" But, most people are ignorant about this and they sleep through this life form, as they have been sleeping in the other life forms. And this very precious opportunity passes them by.

Mahatmas, in this Bani, have said, "When the birds have eaten all of your fields and your harvest, then there is no point in holding your head." Then, you will not be able to harvest and get the grains, because the birds have already eaten those. So, in order to get those grains and harvest, we should have taken care of them. We should have stood guard and protected them from the birds and other animals from eating those. Because, if we stand guard to the field and we protect the field, then we definitely will get the benefit, and we will be able to harvest those grains and take them home.

So, we have been given this wonderful opportunity. We have to do our Bhajan Simran in this lifetime, and we have to do our devotion to God Almighty and work for our salvation to get out

of this cycle of life and death. Otherwise, the time of our life is taken away by the animals and birds of the lust, greed, attachment, ego. They eat away our precious time.

So, therefore, Mahatmas say, "Be awake and protect your time. Do the devotion of your Masters and do your Bhajan Simran."

* * *

So, this time is good. We should make use of this time. Let's close our eyes and sit for our Simran and Dhyan.

21

SATSANG
07 Aug 2016 – Afternoon

Allow That Mirror Of Your Mind And Intellect To Reflect God Almighty

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo Ki Bani...

Sun re man anahad baina,
Ghat mein mat nirko naina.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. The biggest reason for bondage is not the body. It is the mind. The body is given to redeem some deeds. So, the body is made for the redemption of certain deeds that we have incurred in the past. But, it is the mind, which is constantly with us, and whatever deeds that we do, that is because of the mind, and those are imprinted on the mind.

The soul is free of all of this. The soul does not have any deeds. All the deeds are imprinted on the mind. The soul has no life. It has no death. It is the essence of God. The only thing is that the soul has been imprisoned with the mind. It has been encased with the mind and this is not for one life. It is for millions and millions of lives that the mind and the soul have been tied up together.

So, all the deeds are done by the mind and all the karmas are imprinted on the mind. But, for suffering, for redeeming those karmas, the soul, since it is tied up with the mind, gets pulled into all of this, and it has to suffer along with the mind.

This body given to us is a cage, but it is only for this lifetime. As soon as our life ends, we get out of this cage. And whichever new form, or life form that we are going to go into, we have that as our covering, or as our cage. But, the mind is forever with the soul. The mind has come tied up with the soul from Brahm. And, ever since then, when it has come into this life, along with a soul, it is tied up with the soul. The bodies keep changing. We keep shedding off our bodies. But, the mind and the soul, since they are tied together, they continue in all the other bodies also.

Therefore, the reason for salvation and for bondage is the mind. And lots of great mahatmas, rishis, and munis have tried and done a lot of practices to free themselves of the mind.

The Masters also, through Their Satsangs, through Bhajan, through Simran, are trying to convey to the mind. So, Swami Ji Maharaj has also said, "You may try a million different measures, but the only measure, which will satisfy and quieten the mind, is the connection with the Sound Current."

The mind is forever in pursuit of happiness. And, whatever gives it more happiness, it shifts there. And, that way, it keeps going from one thing to the other. The mind, with the Simran and Bhajan, clears the nine doors and goes to the Tenth Door and there it gets the Darshan of the Radiant Form of the Master within. And, with the Grace of the Master, the mind and soul are connected to the Sound Current. And when it gets connected to the Sound Current, the happiness is unparalleled. And, therefore, that enables it to quieten down. Because, that happiness, that ecstasy, of getting connected with the Sound Current, that bliss, is unparalleled. And, with that attraction, the mind sacrifices everything. It kicks off all the other pleasures of this world and gets intoxicated and lost in that Sound Current.

So, when the mind gets connected with the Sound Current, the karmas that it has got imprinted of not only one life, but of tens of millions of lives that it has on itself, all those get immediately burned when it gets connected with the Sound Current. When it gets connected with the Sound Current, the mind realizes that it is not the senses, it is not the sense organs, it is none of these vices. And it belongs to Brahm of a higher plane. And then, it rides on the Sound Current along with the soul. And, in the company of the Master, they go upwards in the higher planes.

Swami Ji Maharaj, in this Bani, says, "Oh mind, the Sound Current is resonating at the back of your Eye Center. Go at the Tenth Door. Go and listen to it."

Sun re man anahad baina,
Ghat mein mat nirko naina,
Guru shabd gaho updesha,
Ras pi pi karo pravesha.

Swami Ji Maharaj is addressing the mind, and He says, "Oh mind, come inside. Get connected to the Sound Current at the Tenth Door and enjoy and drink the nectar of the Sound Current. And, with that, you will get completely satiated." And then, all of our desires, all of those, are vanquished and we understand the work of God, we understand God Almighty, Who is within us.

God Almighty has created sixteen planes within us, and each plane is more and more beautiful compared to the earlier planes. And there are souls who live in those planes. There are precious gems and precious gem-studded bungalows in those planes. Masters have always told us that God Almighty is within you. They don't tell us that the God is in the forest somewhere and you

get Him from austerity, but God Almighty is residing within your body, in this temple, which is your body. And, if anyone has met with God Almighty, it is only in this temple of your body, and not outside.

Tulsi Sahib also, when explaining to one of His disciples, has said, "Cleanse your mind within. And cleanse it for allowing God Almighty to come and reside in your temple." So, Tulsi Sahib has said, "You cleanse your mind within. Cleanse your mind of all the thoughts that you have of this world. And in the mirror of your mind, in the mirror of your intellect, the family members who are there, and all your other attachments that you see in there, you cleanse that further and allow that mirror to reflect God Almighty." That is why Masters tell us to do Simran and Dhyan because, as we as we do our Simran and Dhyan, the mind becomes purer.

Our intellect becomes purer and our visualization faculty, which is there, that becomes cleansed of all the other things that we keep seeing in our mind. Like when we clean a mirror, we can see our clean image in the mirror. Likewise, when we cleanse the mind by doing Simran, we see ourselves in that mirror of the mind, because both the mind and the soul sit together at the Tenth Door.

So, Swami Ji Maharaj says, "Oh mind, you go within and listen to the Sound Current and you will find the temple of God within this body."

Guru shabd gaho updesha,
Ras pi pi karo pravesha.
Chakkar ab phero aayi,
Dhun shabd tabhi khul jaayi.

Swami Ji Maharaj says, "To go inside, it is very important that you have to cleanse your mind and intellect and your faculty of visualization by doing Simran and Dhyan." Till the temple-like mind gets cleansed, it will not be able to reflect on God Almighty. It will not be able to go within.

All the Masters in the past have done a lot of hard work and They have done a lot of Simran and Dhyan. They have not looked at whether it is daytime or whether it is nighttime, and They have sacrificed so much in their lifetime to do this cleansing of Their mind.

Jaimal Singh Ji Maharaj, Sawan Singh Ji Maharaj, They were doing so much practice. Both of Them were employed. They used to look after not only Their jobs, but also of Their families, and They would also look after the work related to agriculture. And yet, They would take out time and do Their Simran Dhyan throughout Their lives. Like that, if we look at the life of any of the Saints, They've all worked hard to do this.

If we look at Swami Ji Maharaj Himself, He did such difficult meditation and devotion for eighteen years and He would eat only one roti a day. He would sit in a closed room and sit for meditation all the time.

Saints tell us to sit for at least two and a half hours daily because we have families. We have our work. We have our occupation. So, considering all of that, They say, "At least take out one-tenth of the time for yourself, for God Almighty." So, one-tenth of the day, out of twenty-four hours, is two and a half hours, approximately. So, you should sit for that much time, at least, and give that for your meditation. In that, at least two hours you should sit for Simran and Dhyan and about half an hour you should give for Bhajan, for listening to the Sound Current.

If we do like this and we sit for two and half hours every day then, definitely, the Master will shower His Grace on us. If we do not do that, but instead we spend the whole day in our attachments, desires, and all the worldly matters, then the end result of that will be only repentance at the time of death.

Bina naam nahi gati paayi,
Satguru yon kahin bujhaayi.

Swami Ji Maharaj says, "Without Naam, you will not [advance quickly] on this Path. You will not be able to get your salvation. So, you have to do your Simran. You have to be devoted and take Naam."

* * *

Sukhdev Muni had the knowledge of the universe in the womb of his mother. And he felt, "I am the all-learned and I don't need any Master."

Once, he went to Vaikuntha. And, when he reached Vaikuntha, the doorman there did not allow him to enter, saying that he did not have a Master. So, that doorman did not allow him to enter Vaikuntha. Even to enter Heaven or Vaikuntha, our Kailash, one needs to have a Master.

So then, Sukhdev Muni came back and he cried at the feet of Vyas Muni, saying, "I have got all the knowledge in the womb of my mother and I have been chaste throughout my life. Yet, I have not been allowed access to Vaikuntha."

Vyas Muni told him, "How much ever learned you are, how much ever you know about your soul, you will not get salvation without a True Master."

So, he asked Vyas Ji, "Who is a Master like that Who will teach me?"

Vyas Ji told him, "In Mithila, there is a King Janak. You should go to Him and seek His blessings."

So, Sukhdev Muni told Vyas Ji, "I am such a learned person and I am a chaste brahmachari, and you are asking me to go to someone who is a king and who is lost in all these worldly things. And you are asking me to make him my Master?"

Vyas Ji got angry at him and he said, "No, you should go to Him and you should take His help."

So then, he left for the place where Lord Janak was, Mithila, and he reached there and he crossed the river Sharayu. When he went to meet Janak, King Janak showed him some miracle by which he had to believe.

So, when he went and met King Janak, he left his one stick and one small bag with his clothes, etc., at the gates and he went inside to meet King Janak. What he witnessed was, Janak, sitting there, one foot immersed in fire and the other being pressed by his wife. He was amazed at this sight and he asked King Janak, "What is this? You have one foot in fire and your other foot is being massaged by the queen. So, what is the meaning of this?"

Then King Janak told him, "Look, for me, I have one foot in fire, but I don't make any sorrow of that. And my other foot is being massaged by my wife. I don't make any pleasure of that. For me, both are equal."

Then, another miracle happened. The palace caught fire from one side and it started quickly spreading and the fire came towards the main gate. So, the guard came running, and he said, "The town is on fire and the palace is also catching fire. It's about a kilometer away, and it is coming with great speed. Everything is catching fire."

So, King Janak said, "It is harijan, it is the Will of God."

Then another gatekeeper came running and he said, "The fire has come very near the palace door."

Again, King Janak said, "It is the Will of God."

Then after, one more time, the gatekeeper came and he said, "The fire has come at the gate."

Sukhdev Muni was sitting there and witnessing all of this. He remembered that he had left his bag and that stick at the door. So, he left and started running to keep them protected. As soon as he started running, King Janak stopped him and he said, "Where are you going?"

So, he said, "I have left my bag at the door and that fire has come there, so it'll get burned. I have to protect that."

King Janak told him, "You are going, running for protecting your small bag, which is maybe two, three paise, and my kingdom is getting burnt here, my city is getting burned, my palace is

getting burned and I am leaving it to the Will of God. So, who is more detached in life? Is it you or me?"

Then, Sukhdev Muni came to his senses. He realized because he had this ego, that he has to go to a king for making him his Master. So, after that, he realized and he bowed at the feet of King Janak. And King Janak initiated him.

After initiation, King Janak felt that still, he may have some ego left. So, what he did was, he gave a plate, and that plate, he filled it to the brim with oil. And he kept that plate on the head of Sukhdev Muni and he summoned two of his guards. He said, "Okay, take a round of the palace with him and, even if one drop of oil falls, then you have your swords, behead him! And you can leave now!"

So, Sukhdev Muni was perspiring and he took this plate and he had heard this order of the king. He very carefully walked across around the palace. It took him about half an hour to forty minutes to take a round of that palace. And without dropping a single drop of oil, he came back.

Now, when he came back, he took this plate off and King Janak asked him that, "Did you pass that beautiful garden when you were walking on one side of the palace?"

So, he said, "No."

"Okay, to the east there is this beautiful well in the garden. Did you observe that?"

Sukhdev Muni said, "No, I had my full attention on that plate, because you had said that, if I drop a single drop, I will get beheaded. So, my full attention was on that plate."

He said, "I see. Then in the south, there is a beautiful lake, a palace lake. Did you observe that? Did you kind of see that?"

He said, "No, no, no, I did not see anything. My attention was on the plate only."

So then, King Janak said, "Yes, exactly. Like that, I am also sitting here and ruling. And my attention is forever at the feet of my Master within. So, the same thing is there when you're passing by all these beautiful things, but your attention was at the plate. So, likewise, my attention here in this kingdom is always at the feet of my Master within. This kingdom is also of my Master. This kingdom has been given to me by my Master and only He is running it. So, I'm just his devotee and just his servant, and my attention is always at His feet."

So then, Sukhdev Muni went back to Vyas Muni, and when he met Him, Vyas Muni asked him, "Okay, tell me about your Master. Is He as bright as the sun?"

Sukhdev Muni said, "Yes, He is as bright as the sun, but He doesn't have the heat of the sun."

So, he said, “Okay, is He as luminous as the moon?”

Sukhdev Muni said, “He is as luminous as the moon, but He doesn't have a stain on Him.”

So then, Vyas Muni embraced him. And, thereafter, Sukhdev Muni again went to Vaikuntha. And there the doorman took him in respectfully, and he showed him the way to Lord Vishnu. And he met Lord Vishnu also.

Swami Ji Maharaj, in this Bani, says, “It is only with the Teachings of the Master, it is only with His Grace and Teachings, that someone can go within and get the benefit of going inside.”

Satsang ab karo banaa'i,
Guru gaho aan sarnaayi.

Swami Ji Maharaj says, “The first thing is to attend Satsang, go to Satsang. And, in the Satsang, think through, ponder on the Satsang.”

So, when we attend Satsang, our mind is going all over the place and it is not still and it’s not imbibing everything that is being said in the Satsang. The mind is all scattered when we are listening to Satsang. So, all the pearls of teaching are not able to get contained within and they keep getting scattered.

You have to sit still and listen carefully and merge into the Satsang. And then, you will be able to collect all of that.

When you listen to the Satsang, you have to ponder on it. You have to assimilate the Satsang. And then, you have to bring that into practice in your daily routine in your life. And, only then, you will get the benefit of that because, if we just listen without attention, we will keep listening to Satsang from one ear and taking it out from the other ear. So, even if we spend decades listening to Satsang, do the pilgrimage of Satsang, we will not be able to take the dip.

Even when we listen to Satsang at home on a DVD, we should make sure that we complete all our other chores and we sit in rapt attention on and listen to the Satsang. Either, we do it early morning, before we start our other activities, or later in the evening, or in the night when we have finished our work. Then, we should sit quietly and focus our attention and listen quietly to the Satsang.

So, if other family members do not want to listen to the Satsang, then you may sit in a room, you close the room, and then focus and merge into the listening of that Satsang. Respect each word said by the Master, and when we listen to it like that, then we can listen to a Satsang. Even if we are far away, it is as if we are listening in front of the Master.

If we do not pay attention like that and we do not respect each word of the Master, or if we have put on the Satsang for listening and someone is cooking food, that noise is there, some children

are playing here and there, the television is on, or some music is playing on the side, we lose our respect of the Master speaking. And we lose respect of every word that he says. And then, when we are actually sitting in the presence of a Master also, the mind is behaving in the same manner. It is not, even for a second, paying proper attention. It is getting scattered all over the place.

Jag bhog rog sam jaano,
Dhan maal chaah dukh maano.

Swami Ji Maharaj says, "All these luxuries that you have, all the other things of importance you have in life, all this will go with the body." So, as soon as one leaves the body, all these things that we so dearly feel are our possessions, are left here only. So, get detached from all of these. And, every day, listen to Satsang. Every day, sit for meditation. That is the mark of a disciple.

Bhau saagar phaat apaara,
Doobe sab uski dhaara.

The ocean of this world is so deep and is so vast that no one can fathom the depth and the vastness of this. So, people come in and they dive into it, they get out, and life is just moving on. We have been given this human life to get out of this ocean of this world. And if we again fall into the same treachery of desires and all of the other attachments and everything that we feel for this world, we waste this precious moment, this precious opportunity. And then, only repentance is left.

So, each breath that we take is priceless. It has more value than all the three kingdoms. So, with each breath, we should do our Simran and we should be devoted to God Almighty because Kal and Maya have spread so many different things in this world. They have made so many different complexities in this world that it is very difficult for the soul and the mind to get out of this.

If we look at the life of Bishan Das. He was born in a princely family. And, in those days, this is far back, he did his studies, his Ph.D., in London. In those days, only very wealthy people and people from princely families could do this. But, despite having all this kind of wealth and luxury at his behest, he chose to live an austere life. And he chose to move toward spirituality.

Even Sant Ajaib Singh Ji, his foster parents were his uncle and aunt. And his uncle was very wealthy. He had hundreds and thousands of acres of land and he wanted Sant Ajaib Singh Ji only to run all of that after him. But, Sant Ajaib Singh Ji wanted to earn his own means and he got himself recruited in the army. And then, with the earnings of what he earned in the army and his pension only, that took care of his needs.

Later, when he had done this, a lot of his other family members had forcefully encroached and occupied the land belonging to his foster parents and, later, he acquired all of these land parcels back, but he distributed them amongst the poor.

So, the purpose of saying this is that, if we are working towards salvation, if we are working towards spirituality, then keeping austerity in mind is important. Because, if we keep our mind attached to all of these things, keep these worldly attachments and all the luxuries foremost in the mind, and only superficially we want salvation, then that is not going to be possible. Because, on the Path of spirituality, we have to go through this austerity. We have to go through hardship. It is going to be difficult for the mind to get there. We are going to suffer pain when we sit for long hours, so we have to overcome that pain. We have to overcome the mind and we have to continue and sit and do our devotion.

Guru bin koi paar na paaya,
Bin naam na dheeraj aaya.

Swami Ji Maharaj says, "No one has got salvation without a True Master. And no one has got peace without Naam."

So, if we want true peace within, then we have to be devoted to the True Master and Naam. There is no happiness and peace in wealth and luxuries. There is no peace in positions in society. There is no peace in ruling kingdoms. The only peace is the peace in Naam within.

Nanak Sahib says, "The whole world, everyone, is suffering and everyone is unhappy. The only people who are happy are those who are connected inside with Naam."

Ab surat samhaalo aayi,
Jo shabd haath lag jaayi.
Man indri tan bharmaayi,
Dukh sukh mein gaye bhulaayi.

Swami Ji Maharaj says, "Get your mind connected to Naam, because, otherwise, the mind will get pulled by the senses and they will run towards outward satisfaction in this world." Because the mind is an agent of Kal, and it is his duty to make sure that the soul does not leave. Therefore, he constantly is working towards getting and dissuading the soul from doing the devotion.

Haun haun kar janm bitaayi,
Karta ki bhooj na aayi.
Ab soch karo tum man mein,
Kuch roko man nij tan mein.

Now, He says, "In all our previous lives, we have been suffering. And it is only now that, in this human life, we have to stand still and think on whether we want to continue with this suffering." So, He says, "This whole chaurasi is a sea of suffering. And there, unfortunately, we cannot even think that we are suffering. We simply have to suffer."

In this human life here we are also suffering, but here we can think. And we can decide to step aside from that. In this life also, everything is preordained. We have got our karma set up for us and, yet, we are constantly hungering for more. And, if we have one lakh — or a hundred thousand — rupees, we want ten hundred thousand rupees. And, likewise, constantly we want to increase our wealth. It is the mind, which is constantly in the greed of wanting more. And when we are unable to satiate this desire for more from the mind, then we start suffering.

Ab soch karo tum man mein,
Kuch roko man nij tan mein.

Therefore, Swami Ji Maharaj says, "Hold your mind within and get it connected with Naam within. And then, you will get salvation. You will get the Path to go to your True Home."

We will never get satisfaction and happiness by leaving the mind to its own because the mind is a devil. It will keep running and it will never get satisfied. So, it is important to hold the mind and keep it connected with Naam within.

Radhasoami kahat bujhaa'i,
Tab surat shabad ghar paai.

If you hold your mind within, you hold it still and get it connected with Naam, when it gets connected with the Sound Current, then it will, along with the soul, go inwards. And then, the soul will be able to go back to its True Father and to its True Home.

Radhasoami kahat bujhaa'i,
Tab surat shabad ghar paai.

Radhaswami.

22

Meditation Talk
08 Aug 2016 – Morning

The Ladder Of The Sound Current Connects The Soul Back To God Almighty, With The Grace Of The Master

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EVER SINCE GOD HAS CREATED this whole Creation and has created the human body and human form, He has created the Path to go back, for the soul to go back, and meet God Almighty within the human form. This is not a Path created by any Mahatmas. It is a Path created by God Almighty Himself. It is a natural law that has made this. On the same Path, Saints have gone and met God Almighty with the Grace of Their Masters. And, on the same Path, we can also go with the Grace of our Masters and meet God Almighty.

There is one Sound Current emanating from God Almighty coming down, but there are five planes in-between. And each plane, where the Sound Current traverses, it makes a different sound.

So, this ladder of Sound Current is there connected within, and each step we take, each plane we cross, that same ladder is connected internally. The same Sound Current gets connected and goes back to God Almighty. It is on the Sound Current only that the soul rides and goes back to God Almighty, all which are connected within.

But, to manifest this Sound Current within, we have to take the help of Simran and Dhyan and we have to concentrate our attention, we have to focus our attention from outside, within. And that is how we will get to manifest the Sound Current within.

Our mind is scattered in outward, worldly thoughts. And it is continuously in the repetition of these thoughts, which are all outwardly drawn. And that is why the mind is also outwardly drawn. By doing the Simran of the Naam given at the time of initiation, we repeat that and the mind starts getting focused, and its attention gets focused within.

When we sit for meditation, we close our eyes and then we focus our thoughts at the back of the Eye Center. And our faculty of visualization is also there, which also visualizes the Form of the Master within. And by doing Simran, we concentrate our attention and focus at the back of the Eye Center. Then, automatically, when we sit for meditation, our attention starts getting focused on the Form of a Master at the back of the Eye Center.

There are the rishis and munis who also do meditation. But their meditation and their focus and attention are slightly different. Instead of focusing at the back of the Eye Center, what they do is, they start focusing on the chakras.

So, in the physical body, we have six chakras. And starting from the lowest chakra, they start doing the mantra. Each chakra has a mantra, and what they do is, they repeat the mantras. And, when a certain number of times that mantra is done, tens of thousands of times, then that chakra opens up. And, that way, they start progressing by opening each of these chakras and going inside and up within their body. So, for them to take and open each of the six chakras and then the seventh above that and go up, inside, it takes a very, very long time.

Mahatmas say that when someone has to climb a mountain and he is midway, standing on the mountain, there is no point in going down to the bottom of the mountain and then climbing all the way up again. Instead, he should climb upwards from where he is.

So, the soul is currently situated at the back of the Eye Center. And, therefore, Saints say that you start from there. You start focusing there and focus your attention where the soul and the Master stay. That is at the back of the Eye Center.

So, therefore, we should lovingly focus our attention and do the Simran and the Dhyan, that is, the contemplation of the Form of the Master while doing Simran at the back of the Eye Center. When we do this lovingly, we also start getting the Grace of the Master there.

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So, this morning time is good. We have woken up. Our mind is fresh and it is quiet. A quiet mind is good for meditation. So, we should close our eyes and get connected to Simran and Dhyan.

23

Meditation Talk
08 Aug 2016 – Afternoon

The Lack Of Knowledge Of Previous Births

KAL CREATED THE THREE WORLDS. After that creation, because the jivas were not there, he wanted jivas in that creation. So, after that, he did an austerity. He stood on one foot because the jivas were to be procured from God Almighty. And he stood for seventy chaukriyugas. One chaukri yuga is like four yugas. So, that way, he did this for seventy such chaukri yugas. And he did his penance standing on one leg.

So, then, God Almighty became pleased with his penance and granted him a boon and asked him what he wanted.

So, he asked for jivas. He asked for souls from God Almighty to adorn these three worlds that he had created.

There was a store of jivas, a few jivas, in the Maha Sunn. And God Almighty took that store of jivas, and before He gave them to Kal, He told them, "Kal has done such a creation and he is asking for jivas. Are you all willing to go there?"

So, almost seventy-five percent of the jivas were willing to go there. But, about twenty-five percent were not very happy or pleased to go there.

Then, God Almighty told them, "I have already granted a boon to Kal. Kal is also My son. So, it's okay if you go. But, if you need to come back, I will come Myself to fetch you."

Once Kal got these jivas, these souls, he got them into his creation and then encaged them in body and mind, and he sat there within each of the souls as the mind.

So, he created life forms here, about 3,000,000 types of plants and trees, and about 2,700,000 types of insects. Then, he created about 1,400,000 species of birds and flying animals, and he created about 900,000 types of species staying in water. And then, he created another 400,000 species of mammals who would be giving birth directly. And that is how he created this total of 8.4 million life forms. Then, he put each of these souls in all of these bodies. And that's how he made this creation.

But, initially, all the souls had a memory of their previous births, so none of the souls were willing to do any bad karmas. Since everyone knew what the cause and effect of their karmas would be, the cycle of life and death was not functioning.

So, again, he did penance for sixty-four chaukri yugas and he asked for boons from God Almighty. He asked, "The memory of the previous births should not be there with the jivas. When they go into the life, they should not remember their previous lives. Also, whatever life form I give to that jiva, that jiva should be happy in that life form."

And then, the third thing, he was aware that God Almighty had promised the souls that He would come into the world to fetch them. And so, he said, "When You come into this world to fetch these souls, or You come in the form of Masters, or the like, You will not show any miracles to take these souls back. So, You should explain by way of Satsang or You should explain in the normal course, and only those souls who agree to go with You like that, the rule should be that only You should explain to them in the normal course and, only then, if they agree, then You take them back."

So, that way, this whole cycle of life and death started, because the souls got embroiled in karmas because of their lack of knowledge of previous births. And that is how this whole creation has started, doing this cycle of life and death.

In this suffering, those souls who were not willing to come into this world, they conveyed their suffering to God Almighty. And that is how God Almighty has sent Saints to awaken them and take them back. These are the same souls who are now coming to the Masters, and they understand the Teachings of the Master and, then, they get successful on the Path to go back.

We are indeed fortunate to get this human life and the company of Masters. So, now, we should do our meditation and walk on this Path, follow the Teachings of the Master and do our meditation. That way, we will be able to get out of this jail of these 8.4 million life forms, this chaurasi. Because everyone is suffering, otherwise.

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So, this time is good. We should close our eyes and get connected to Simran and meditation, to Dhyan.

24

SATSANG
08 Aug 2016 – Afternoon

The Impact Of Companionship And The Company We Keep

The paathi sings the Bani of Sant Kabir Sahib...

Sangat se sukh oopjai,
Kusangat se dukh joye.
Sangat se sukh oopjai,
Kusangat se dukh joye.
Kahai kabir tahan jaayiye,
Saadhu sang jahan hoye,
Saadhu sang jahan hoye.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has explained the impact of companionship or the company we keep. Because everybody needs some company or the other, from the time the person is born to the death.

When a child is born, a baby is born, there is a need for parents who teach him how to communicate and take care of all of his needs. When the child goes to school, then there are teachers in school who, gradually, step-by-step, open up his knowledge. That same child then one day becomes an engineer, or a barrister, or a politician. All this has happened because of the company that he has been able to keep.

So, Kabir Sahib says, "Likewise, for a devotee, there is need for keeping the company of a sadhu." If we go in the company of others who are nonbelievers and other worldly people, then those people will be able to influence our mind. And when we go in the company of Saints, then Their influence is there on our mind, and then we also get devoted to God Almighty. Even, when an ordinary person goes in the company of Saints, gradually, he also becomes a devotee and he also becomes a mahatma.

Likewise, if a person keeps bad company, people with vices then, even if he is otherwise a good person, he will develop these vices over a period of time.

Therefore, Kabir Sahib says, "You should go to such a place where you can keep the company of the Saints."

Sangat keeje sant ki,
Jin ka poora man.
Sangat keeje sant ki,
Jin ka poora man.
Antole hi det hai,
Naam sareekha dhan,
Naam sareekha dhan.

So, which is the best company that we can keep? It is the company of Saints because Saints give us the Grace of the priceless Naam without asking anything in return.

There are many types of things that we can give. There are many types of benefits we can get by doing things; like donating cows, donating land parcels, donating money, or even giving food. But all these kinds of things give only a temporary relief to the people who are consuming this and to the person who is giving it also. But these, compared to the Grace given for getting riddance from the cycle of life and death, are of no value.

The biggest Grace that someone can shower on us is the Grace granting us riddance from the cycle of life and death. The Naam Daan that is given by the Saints, that is of the highest, and that is the most priceless because it grants us riddance from the cycle of life and death and gets us connected with God Almighty.

So, the biggest Grace that is showered on us, is showered by the Saints, without taking anything in return.

Kabir sangat saadh ki,
Harai aur ki byaadhi.
Kabir sangat saadh ki,
Harai aur ki byaadhi.
Sangat buri asaadh ki,
Aatho pahar upaadhi,
Aatho pahar upaadhi.

Kabir Sahib says, "The company of the Saints, that company, gives us relief from the sorrow of this world and the sorrow of attachments of others." Because our bad company, or company with people with vices, make us also do such things, and then builds the karmas on us, and then we also go back and suffer in the chaurasi because of this.

* * *

Sant Ji used to often relate this. Once upon a time, Narad Muni had a doubt as to what the benefit of the company of a sadhu was. He went to Vaikuntha, and there he posed the same question in front of Lord Vishnu. So, he posed this question to Lord Vishnu and he asked as to what the benefit of the company of a sadhu was.

Now, Lord Vishnu looked at him and he laughed to himself. He felt, "Narad Muni is himself a sadhu and he is asking me this question?" So, he said, "Never mind." He told Narad Ji, "You go down to this world, go down to Earth. And there, in this particular town, go to the east of the town. And, when you go to the east of the town, there is a tree. And there is an insect there. That insect makes these balls of cow dung. So, it's a small insect, which makes balls of this cow dung and then stores it. You go there and ask it."

Narad Muni got annoyed by this answer and he told Lord Vishnu, "You always make fun of me whenever I ask you questions. And now I'm asking you this question and you're not answering me. You're asking me to go and ask this question to an insect and I don't even know how to talk to that insect."

Vishnu said, "Never mind, you go there. There is a well there. Next to the well, there is a tree and, below the tree, there is this insect. So, never mind, go there and ask this question to it."

So, according to the directions given by Lord Vishnu, Narad Muni went there to the east of the town, and there, he went to this place where there was this well and the tree. And he indeed saw that insect carrying that ball of cow dung. When Narad Muni saw this insect, he folded his hands and very humbly asked this question, "Oh insect, please tell me. What is the benefit of meeting a sadhu?" As soon as he asked this question, that insect looked at Narad Muni and he died instantly.

Now, Narad Muni wondered what poison was in this question that, when he asked it, that insect immediately died. So, sad at heart, he went back to Lord Vishnu and he, again, told this whole incident that happened.

So, Lord Vishnu said, "Okay, you do one thing. You come after about four months, and then we will find a solution."

After four months, Narad Muni again came. He was also adamant. He did not want to give up that question. So, he came back to Lord Vishnu after four months.

And now, Lord Vishnu told him, "Okay, go back to that same place. On that tree, which was there, there will be a nest, and there will be a small bird. There'll be a baby swan there. Go there, and ask this question to that swan."

Accordingly, Narad Muni, once again, went to that place. And there on that tree, he saw this nest, and there was a one-month-old baby of the swan. And then again, with folded hands, he asked that bird, "Oh bird, tell me the benefit you get by meeting a sadhu."

So, once again, when he asked this question, that small bird looked at him and, again, it immediately died and it fell down from the tree.

Now, Narad Muni was aghast at this. He was, again, deeply saddened that there was something seriously wrong in this question that he was asking. And again, while he was thinking, he went back to Lord Vishnu and then related this whole incident.

Lord Vishnu told him, "Okay, I will give you your answer now after ten months. So, come back to me after ten months."

So, Narad Muni came to him after ten months and, again, asked that question. And Lord Vishnu told him, "Now, you go to that same city, but you are going to the east of that city. This time, you go to the palace of the king of that city. And there, he has got a newborn baby. You go and ask him that question."

So, Narad Muni now replied to Lord Vishnu, "See, you told me to go and ask this question to that insect, and that insect died. There was no family, nobody bothered. So, that was okay. Then you asked me again to go to that bird and ask this same question. Because I asked that question, that bird also died. But, again, I somehow got out from there. But, now, you are telling me to go to a prince of this kingdom and ask this question. And if they find this out, that I am the cause of his death, then they are not going to leave a single bone in my body."

But Lord Vishnu told him, "No, you will get a lot of respect there. Go there and ask that."

So, when Narad went there, he asked for the palace. He got directions to go to the palace, and then he entered the court of the king. When he came to the court of the king, the king was delighted to have Narad Muni visit his kingdom. And he asked him the reason for his visit. So then, Narad Muni told him, "I understand that you have a one-month-old baby that was born here, your prince. So, I want to talk to him in privacy."

The king thought that this baby, who is born, is indeed very fortunate because Narad Muni himself has come to meet him and talk to him. So, the king arranged for that. And he kept the baby on a cot inside and he left Narad Muni there alone with the baby and they closed the door.

Now, when the two were together, Narad Muni was quite apprehensive, he was quite scared of asking this question. But, nevertheless, he asked him with folded hands. He asked the question to that baby, "Oh baby, tell me. What is the benefit of meeting a sadhu?"

So, that baby told Narad Muni, with folded hands, "When you came in the first instance, I was that insect, which was moving that cow dung. And you came. When I saw you and I got your darshan as a sadhu, all my karmas of that life got redeemed immediately. And, as a result, I got out of that life form and I was born with better karmas as a swan. When I was born as a swan, you again came to visit me in a month's time. And, again, whatever karmas were there, a lot of my karmas got redeemed by your darshan again. As a result, with the good deeds and with the good karmas of having met you, I was born now as a prince in this kingdom. And now you have come again here to visit me. So, all my karmas are redeemed and now I'm going to go to Vaikuntha."

So, from Vaikuntha, there was a plane with agents of Vaikuntha who came to take the soul of that baby. And they escorted the soul back to heaven, or Vaikuntha. Now, Narad Muni was quite frightened and he opened the door slowly. Then, he went and met the king.

Now, the king had also three other princes, boys, and when he related the whole thing to the king, he told the entire story to the king. So, the king felt very happy that, at least because of this, Lord Vishnu, at some point, would have visited him. And he would have had the blessings of Lord Vishnu, for having been a part in all of this. Then he showed respect to Narad Muni after that.

So, with that, Narad Muni came to know what is the benefit of darshan and meeting a sadhu.

Tulsi Sahib says, "If we look at one ghadi, which is three hours, half of that is one and half hours, again, half of that if we are able to meet a Master, then for not only one life, but for crores of our lives, for tens of millions of our lives, the karmas of those are redeemed because of the company of the Saints."

Kabir sangat saadh ki,
Jau ki bhoosi khaaye.
Kabir sangat saadh ki,
Jau ki bhoosi khaaye.
Kheer khaanrr bhojan milai,
Saakar sang na jaaye,
Saakar sang na jaaye.

Kabir Sahib says, "You should be in the company of the Saints. Even if you do not get to eat there, and even if you get a roti of the husk of wheat and not the wheat also, even if you are getting the husk of the wheat and you are getting a roti of that husk, even then you should be there and have the company of the Saints."

As opposed to that, even if you are getting all kinds of sumptuous food with people who have vices, and you get all kinds of halvahs or all kind of good food that they offer, and sweets and

everything, even then, you should not go in that company of people who have vices. Because, with that, you will also do karmas for which you may have to suffer for millions of lives.

Even if you are getting the roti of husk in the company of a Master or the company of a Saint, you stay there because, with Their company, a lot of your karmas will keep getting redeemed.

Kabir sangat saadh ki,
Jyon gandhi ka baas.
Kabir sangat saadh ki,
Jyon gandhi ka baas.
Jo kachhu gandhi de nahi,
Tau bhi baas subaas,
Tau bhi baas subaas.

So, how is the company of the Masters? It is like a scent shop. It is a shop where we get scents, perfumes, or attar. Even if you go and stand in the shop, you will keep getting a sweet fragrance of all the perfumes there. So, even if you do not buy any perfume, you still get the fragrance of the perfumes there.

If you go in the company of the Masters and sit in the company of the Masters, without even having any desires there or any wish to be fulfilled, but you simply go there and sit in the company of the Master, even then there is a rub-off effect of the company of the Masters and a lot of your karmas get redeemed. Because Saints look at everybody equally, They do not differentiate between an enemy and a friend, a family member or someone from outside. For them, everyone is the same. So, that way, if you go in the company of the Saints, your karmas will get redeemed. Even if you just simply go and sit there. And, if you keep going there and attending the Satsangs, then even your life will get transformed.

Riddhi siddhi maangaun nahi,
Managau tum pai yeh.
Riddhi siddhi maangaun nahi,
Managau tum pai yeh.
Nis din darsan saadh ka,
Kah kabir mohen dey,
Kah kabir mohen dey.

Kabir Sahib prays to God Almighty, and He says, "I do not pray for getting any mystic powers. I only pray that You give me the company of the Masters because, by the company of the Saints or company of the Masters, I will constantly be devoted to You, to God Almighty. But, if I go for asking for some mystic powers and the other things, then I will go away from my devotion."

Even people who have very bad sins and who have sinned a lot in their life, who have very bad karmas also, when they go in the company of the Saints and they get the benefit of Their

company, over a period of time, they get completely transformed and they become mahatmas also.

Therefore, Kabir Sahib says, "I do not ask for any mystic powers. I only ask for the company of Saints. And, by that, my devotion to You, Lord God Almighty, will keep increasing."

Kabir sangat saadh ki
Nisphal kadhi na hoye.
Kabir sangat saadh ki
Nisphal kadhi na hoye.
Hosi chandan baasna,
Neem na kahsi koye,
Neem na kahsi koye.

Kabir Sahib talks about how that company of the Masters is. If we go in the Himalayas, there is Malayagiri Mountain. And on that mountain, there are sandalwood trees. Those sandalwood trees give a very good fragrance. In Mysore, there are good sandalwood trees, but those give a good fragrance only when we rub them and they are red in color. But the trees in Maliyagiri, all of them have very good fragrance. And that fragrance is so profound there that it rubs off on the other trees also. So, if you have a babul tree or neem tree adjacent to these sandalwood trees there, then even those trees, if you cut that wood, that would also smell like sandalwood.

In summertime, it is quite hot in northern India and there are snakes where the venom of the snakes increases during that period. So, to feel cool, these snakes go and they wrap themselves around these trees. Each of these trees will have two or three snakes that have wrapped themselves around to feel cool because of this tree. So, these trees have this effect on the other trees. The other trees also start smelling like sandalwood. Like that, when we go in the company of the Masters, even if we don't want it, we imbibe Their goodness in some way or the other.

Kabir sangat saadh ki
Nit prati keejai jaaye.
Kabir sangat saadh ki
Nit prati keejai jaaye.
Durmati door bahaavasi,
Desi sumati bataaye,
Desi sumati bataaye.

Kabir Sahib says, "If you get an opportunity to go every day to Saints, you should do that. Because They will get rid of your vices slowly, and They will fill you with virtues." So, Kabir Sahib says, "It is difficult to get the company of Masters every day like this. But, as and when we get the company of the Masters, it helps us to increase our devotion to God Almighty and it

gets us to be more virtuous." Kabir Sahib has said and even Swami Ji Maharaj has said that you should try and get as much company of the Masters as possible.

Now, if it is not possible to get the company every day, you should at least try once a month. If you can't get it once a month then, at least, try once in three months. If not that, then try once in at least six months. If not once in six months, then at least once in a year. But, however distant that disciple may be, it is important that we have this pang of separation with the Master and we feel like going and meeting the Master. If we do not feel like meeting the Master even once a year, then we have to question ourselves as to what and how much do we really love our Master. And the relationship between the disciple and the Master becomes weaker like that, where we do not feel like even going and meeting the Master.

So, if we are at our home and we listen to Satsang, and we do our Simran, we sit for our meditation, even then we are connected with the Master every day.

* * *

Sant Ji used to give this example of how we get used to our environment and how our mind behaves. He used to say, "It is like the people in the fish market. Now, those people sitting in the fish market are continuously smelling fish. That smell of fish is so all-pervading to them. They are so used to it that, if you take them out and then they get some good fragrance and they get some good smell elsewhere, they will feel very out of place there."

So, that is how our minds behave. Once there was a fisherwoman and she was carrying her basket, which she would carry fish in. And she was out walking one day and, on the way, there was this perfume shop. Now, because of the fragrance of the perfume, she became so intolerant to it that she got a fit and she fainted there, because of that smell. And people around felt that she is such a healthy lady and everything seemed fine and they were wondering why she got a fit like that. So, there was a person from the fish market who was standing nearby. And when she fell down, that basket fell down and it rolled away. This person from that fish market understood what the problem could have been. So, he told them, "You bring her basket." And when they brought her basket, he put the basket on her face and, with that smell, she again revived and she came back.

Sant Ji used to often relate this story and it is like that. Even worldly people, we are so much engrossed in outwardly thoughts, attachments, and desires and feelings, that when we talk about Satsang, going in the company of Masters, sitting there, all of that gives us a very repulsive feeling. It's like the effect that lady gets.

Those people who are devoted, who know this, who know the benefits of all of meditation and of the company of the Masters, they understand all of this. For them, all this is very soothing but, if

we look at the worldly people, who are not much aware of all this, for them this is very difficult for them to accept.

Mathura bhaavai dwaarika,
Bhaavai ja jagannaath.
Mathura bhaavai dwaarika,
Bhaavai ja jagannaath.
Saadh sangat hari bhajan bin,
Kacchu na aave haath,
Kacchu na aave haath.

Kabir Sahib's Bani was written about six hundred fifty years back. In those days, a lot of importance was given to pilgrimages. And people considered that as the highest form of devotion, that of going on pilgrimages. So, Kabir Sahib says, "You go to Kashi, Varanasi, you go to Mathura, or you go to Haridwar, you go to all these pilgrimages. It's of no use if you do not meet a True Living Master."

He says, "Only by doing the Simran Dhyan Bhajan of the Lord Almighty, you'll get the benefit." There is no benefit in you going to these pilgrimages. You can just do your Simran and Dhyan and meditation at home. You don't have to go and roam around in these places to do Their devotion.

Saadhu sang ki anthar pade,
Yeh mat kabahu na hoye.
Saadhu sang ki anthar pade,
Yeh mat kabahu na hoye.
Kahe kabir tri lok mein,
Sukhi na dekha koy,
Sukhi na dekha koy.

Kabir Sahib prays to God Almighty and says, "Please grant me a boon that I, even by mistake, also do not harbor any ill will against any Saint or against any Master. And You grant me a boon that I stay forever in Their company. And I respect that company, because the mind is very vicious, and one never knows how devious it is in getting us out of the Path."

So, wherever devotion is not very strong, the mind immediately acts and tries to get us off the Path. One can never predict and take the mind for granted.

Therefore, Kabir Sahib prays to God Almighty to give Him the fortitude to stay forever in touch with the Masters and, even for a fleeting moment, not to get away from the good thoughts that He has of Saints and Masters.

* * *

I have observed this. There was a very good devotee. He did meditation on Pahad for twelve years. So, this devotee was in Pahad, a place in Andhra where now there is an ashram of Somanath Baba Ji. So, he used to be on that Pahad and he was very devoted. He had got initiation from Somanath Baba Ji and he was about forty-five years old. He always claimed that he never wanted to get married. He did not want a family life. So, he was living a life of a recluse there, as a devotee, doing the devotion of Somanath Baba Ji.

Now, Somanath Baba Ji wanted to build an ashram there. So, after about twelve years or so, the mind of this man changed so radically that, within about three months time, he suddenly felt that he should go back home. He should ask for his share of land from the family. He should get married. So, all these thoughts kind of kept coming in his mind.

Baba Ji requested him after that to stay, continue to stay there, for about two to three years and help in building this ashram because he was an educated person and He felt that he could handle the affairs of that ashram well. So, Somanath Baba Ji requested him to stay another three years to handle all of that, since he was a person who was already there for twelve years.

But, within three months, this transformation started happening. His mind completely took over.

So, Somanath Baba Ji said, "I will send you money for building that ashram. You keep an account of all that money and you help in building that ashram."

But then, he refused to do that, and he told Baba Ji, "I want to go back. I want to claim my share of land in my family. I want to start some business, and I want to get married."

Somanath Baba Ji told him, "You can do all of that. Just continue for another three years only and I will ensure that you get all of that."

But, he did not listen to Baba Ji.

So, Baba Ji also asked the other people who were his acquaintances and friends to speak to him and try to convince him to stay just for another three years. But he did not listen to anyone. His mind had so completely taken over that he refused to accept anyone's suggestions. And then, finally, Somanath Baba Ji told him, "Okay, you leave. Then you handle and take care of your own karmas."

So, he left and he went to his family. And there his elder brother gave him his share of land also. He gave him sixty thousand rupees and this person got married also. And then he set up shop in the village where his wife was. So, he made a shop.

But, over a period of time, he developed this habit of gambling. And he started gambling and, eventually, he lost everything that he had. Then, after that, he came back to his village where he went back to his brother. But, his brother told him, "I have given you your rightful share, so

there is nothing more that I can give." However, he gave him a house in another village, which they owned. So, this person went there and he did this work of tailoring there. But that was not successful. So, there was no money that he was making and he did not have any money to take care of his wife or his children.

He used to keep coming to me also, quite often. And, whenever possible, I would help him. I would give him four hundred, five hundred rupees. But, after some time, he stopped coming also. He died later in the same state and, because of that shock, his wife also had a mental problem. And, after some time, she also died. His son now has some small job in Bangalore. He is working here.

* * *

So, therefore, Kabir Sahib also says in the Bani that He prays to God Almighty not to take Him away from the Masters any time. Because He says, "For anyone who goes away from the Master or opposes the Master, I've never seen such a person being happy."

Like that, I have seen with my own eyes, there are three or four people who opposed Him. And I know for myself what a terrible state they are in.

Saadhu sang ki anthar pade,
Yeh mat kabahu na hoye.
Saadhu sang ki anthar pade,
Yeh mat kabahu na hoye.
Kahe kabir tri lok mein,
Sukhi na dekha koy,
Sukhi na dekha koy.

Radhaswami.

25

Meditation Talk
09 Aug 2016 – Morning

Until The Masters Radiant Form Has Manifested, We Should Do As Much Simran As Possible

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LIKE WE DO OUR Simran And Dhyan every day, it is important that we also do the practice of listening to the Shabd, doing our Bhajan every day, even if we do it for ten to fifteen minutes every day.

There are two faculties of the soul — surat and nirat. Surat is the faculty where the soul can listen, and nirat is the faculty of the soul to see. Today, now both these faculties are asleep. When we do this practice of Bhajan, when we close our eyes and ears and try to listen to the sounds within and try to see within, then we are awakening both these faculties of the soul.

Listening to the Sound Current within is a different thing. When we do our Simran and Dhyan, by that, the mind gets pure. Then, we will be able to listen to the Sound within. And when we go within, and with the Grace of the Master, when we see the Radiant Form of the Master and we get connected to the Sound Current, that Sound Current will remain with us forever. That Sound Current is called Anahad Shabd. And that Sound Current has the power to hold the mind still. And that has the power to pull the soul and the mind up.

When we close our ears, we listen to the sound within, we feel nice to hear these sounds, there are various sounds within. These are called Das Vidhi Nad. But these sounds do not have the power to pull the soul and the mind up. So, when we close our ears and listen, we should do the practice of listening, because we are trying to awaken our faculties of listening and seeing of the soul. So, therefore, we should keep trying to do this practice. We should do this for at least ten minutes after we sit for our meditation when we do our Simran and Dhyan. After that, for at least ten minutes every day, we should try to do this. Because, by doing this, we are awakening those faculties, and the journey of the soul begins as the attention starts getting focused within by doing these practices. So, it is important to do this.

However, many people don't do or don't focus on Simran, they don't focus on Dhyan and, instead, they only focus most of the time trying to listen to the sound within. That is not going to help much, because till we do this Simran and Dhyan, we will not be able to make the mind pure enough for it to be able to move upwards.

In Sant Mat, the first thing is to do the devotion of the Master. So, the first thing is to go inside and manifest the Radiant Form of the Master within us. When we do that, when we manifest the Radiant Form of the Master within, then it is with the Grace of the Master that He gets the soul connected to the Sound Current. And that Sound Current then remains permanent with us and we stay connected.

When we listen to the sounds now, when we close our ears, these sounds sometimes come, sometimes we do not hear them. So, when we quiet our mind, we do our Simran and the mind is quiet, when we sit like that quietly, then we sometimes hear the sound, sometimes we do not hear the sound. So, it keeps coming and going, depending on how our mind is stilled.

But, when the Radiant Form of the Master within is manifested, and we hear that Sound Current, that Anahad Shabd, that remains constant. It doesn't come and go. It is there all the time and it is constantly with us. So, that Sound Current, with which we get connected only with the Grace of the Master, once we get connected to Anahad Shabd, that Anahad Shabd is later connected to Sar Shabd. And Sar Shabd is later connected to Sat Shabd. So, like that, the soul rides on the Sound Current — which is all interconnected — and goes back to the lap of God Almighty.

So, while the Master's Form is not yet manifested within, we should try to do as much of Simran as possible, because the first step in Sant Mat is Simran. We should keep doing our Simran. And, as we do our Simran, the mind will become purer. And, when the mind becomes purer, we will be able to go within. We can do Simran at all times.

It is not only when we sit for meditation that we should do Simran. When we are cooking food, we can do Simran. When we are going for a stroll or walk, we can do Simran. When we are traveling somewhere, we can do Simran. So, Simran, we can do anytime when the mind is not otherwise occupied. We should make a habit of doing Simran as much as possible. Because, like that, when we do Simran throughout the day, then when we sit for meditation for that half hour or one hour, the mind stills very quickly. And that Simran helps us, which we have done, otherwise, during the day.

If we do not do that, then the whole day we are thinking outwardly, our worldly duties, and all of the other things. And, when we spend that half an hour or one hour when we sit for meditation, then the mind does not get still, it keeps going, wavering, here and there.

So, therefore, we should make a habit of doing Simran at all times, whenever our mind is free.

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So, this time is very good. We should make the most of this time. Let us close our eyes and sit for meditation.

26

Meditation Talk
09 Aug 2016 – Afternoon

There Are Two Types Of People In This World, Gurumukhs And Manmukhs

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SAINTS HAVE ALWAYS BEEN SAYING in Their Satsangs that there are two types of people. One type are gurumukhs and the other are manmukhs.

The manmukhs are those who are constantly in simran, or the repetition, of worries of the world, of their families, of their jobs and other things. And they are continuously in that thought process.

And the gurumukhs are the ones who are following the Teachings of the Master and doing the devotion of their Masters and doing the Simran and Bhajan.

So, these worldly people, they feel that this body has been given, this life has been given, to them to enjoy the luxuries of this world. But, the gurumukhs are people who are conscious of the importance of this human life that has been given to them. And this they have understood from the Satsangs that they have attended of the Masters. So, they understand that this life is very precious and it has been given to them for doing the devotion of God Almighty and going back to Him.

The more we get entangled in the thought processes of the world, and the more we get into sorrow, the more worried we become, the more engulfed we get in sorrow.

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Sant Ji used to often relate this story of when honey was spread on the wall. Those flies who were very greedy, they would come and sit in the middle of the honey wanting to eat the maximum amount of honey. And they would get stuck in that honey. They would move their legs, then their wings would get stuck. So, eventually, they would neither be able to eat the honey nor would they be able to fly out.

And then, there were those flies who were the smarter ones, and they would sit at the periphery of the honey, where the honey was spread. They would stand on the dry wall, and they would

slowly lick that honey. That way, they would get the taste of the honey and they would be able to fly away with dry wings also.

* * *

It is the state of the worldly people who are burned by their desires and by worries, that the more they are driven by those desires of worldly things, the more sorrowful they get, and the more worried they get.

And then, there are the gurumukhs who have families, who carry out their occupations, who have either jobs or they have businesses. They do all of their duties, but they stay within the Word of the Master and they follow the practice. So, that way, they enjoy everything in this world and they are also tuned in and devoted to God Almighty.

That is why the Saints and Masters say, "You have to stay in this world. You have to do all your duties. You should go on and live a normal life and do all your duties to your family, to your jobs, to your businesses, or to your occupations. But then, you should do all these things and carry out all your activities, thinking that all these belong to the Master and you are duty-bound to do and carry out those duties for the sake of the Master."

In our daily schedule and timetable, we should keep our meditation. The first thing should be that we should keep our meditation and Simran. And then, thereafter, we can go about and set all our other worldly tasks. If we do this every day, then we will definitely get the Grace of the Master. So, therefore, we should take this Word of the Masters and we should also bring this into our regular daily life and make a success of this life.

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So, this time is good and it is quiet. We should make the most of this time. Let's close our eyes and get connected to Simran and Dhyan.

27

SATSANG
09 Aug 2016 – Afternoon

This Is The Work Of Brave People — It Is Not The Work Of Cowards Who Procrastinate

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo Ki Bani...

Dhun sun kar man samjhaai,
Dhun sun kar man samjhaai.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Before I start with the Bani, I would like to pray at the feet of SomAjaib Who have graced me so much to make me fit for this Seva. I had the fortune of doing the seva at the feet of Somanath Baba Ji for three years. After He left His body, I continued to do seva there for five years, but I got the fortune of doing seva at the feet of Sant Ji for eleven years. Somanath Baba Ji made my life. I had no knowledge of Sant Mat. So, when I went to the ashram, I thought Baba Ji was a yogi, so He may be dressed something like that. But He was dressed in simple white clothes. So, I was a little surprised to see Him in such simple white clothes. When I went there, there was a very expansive ashram and there were about one hundred and ten sevadars there.

It was Somanath Baba Ji only Who instructed me to do seva there at the ashram. So, I stayed there and I used to do seva throughout the day. I used to sleep only between 2:00 PM and 6:00 PM. I had night duty, and early morning also I used to do seva after that. So, I got to sleep between 2:00 PM and 6:00 PM. The ashram was very big, about sixty-five odd acres, and there was farming on those sixty-five acres. And there was a lot of work. None of the sevadars had even a moment to spare, and the seva was very tough.

I had come from Bombay and I was not used to that kind of work. But, with the Grace of the Master, I got used to doing that kind of seva also. I did not indulge in talking to people. I was always doing my seva quietly. And, day and night, I used to do this seva. This whole energy and the strength to do this seva was all the Grace of my Master.

I used to do Simran throughout the night, especially when I was doing the seva, and in about one and a half year's time, my attention of the soul started getting withdrawn from the body. So, when this happened, when the attention of the soul started getting focused and going inwards, the

pang of separation with the Master was so strong. So, when I used to do this and this started happening to me, I used to feel so much of this pang of separation from the Master.

He used to give Darshan twice. But, even then, I used to keep wanting more and more Darshan. And then, He would walk for Satsang. And when He would walk, I would continuously keep looking at Him. I was actually not allowed to attend those Satsangs, because of the seva. So, I used to see Him from outside and, just by seeing Him, my soul would withdraw inside.

This happened two, three times. When, after about two, three days this had happened, Baba Ji immediately asked about me. He pointedly asked, "Does Ram Singh come to attend the Satsang?"

So, they said, "Yes, he is there."

Then, He gave me instructions that I should not attend the Satsang, and I should go to the coconut trees and do my duty. This coconut plantation was about half a kilometer away. So, He told me to go and do my duty there, because these coconuts would keep getting stolen from there.

So, though that Satsang stopped for me, that pang of separation was, indeed, very strong. The point of telling you this is that it was Somanath Baba Ji Who made my life on this Path.

After Baba Ji left His body, I continued to do seva in the ashram and I was there for about five years. But, gradually, the conditions there were not very conducive, and I did not want to stay there. I later went to Betta, which is an ashram nearby of Somanath Baba Ji's. So, I was there sitting in meditation for some time.

After that, I used to go to various places. I used to go Mumbai. I used to go to different places but, gradually, that attention, which I had enjoyed, that inner bliss I was enjoying, diminished.

But, in 1978, I was there at the residence of Mr. R. R. Singh in Mumbai and, like I had mentioned earlier, by doing Simran there, again I could concentrate very well. And Sant Ji came and I got the Darshan of Sant Ji, and then He also did a Satsang.

Thereafter, I returned to Bangalore and, from Bangalore, I returned back to Betta. And, that way, about eight, nine years passed.

So, after nine years, the story is very long, but Sant Ji asked me to do the duty, to be in this place and continue with seva. And I used to take groups of people who wanted to get initiated and who wanted to attend Satsang. So, we used to go in groups and attend Sant Ji's programs.

And once, I had taken nearly one hundred twenty people. And, out of one hundred twenty, there were ninety people who took initiation. And there were so many people they were all made to

stand in a line, and Sant Ji walked along the line and decided who was to be given initiation, and who was not.

So, the point of telling you this is that after Somanath Baba Ji, it was then Sant Ji Who held my hand. He held the hand of a drowning man and He brought him back on the Path. And it is only with His Grace that all of this is happening.

Everything that is happening here and happening now is the Grace of these two great Masters. And They have always been showering Grace, and They will continue to shower Grace. So, it is the Grace of these two Masters, otherwise, I am a simple person. I was an impure soul, but it is Their Grace, which has made me fit for the Seva of the sangat. Everyone who comes here, and everyone who comes to me, I take these people to the feet of these two great Masters. And it is the Grace of these two Masters only that everyone is getting.

So, all of you have come here. It is with the Grace of these two great Masters, and it is Their Grace only that is making all this happen. Like Kabir Sahib says, "You should bow down continually to your Masters because the amount of Grace that the Masters shower upon you transforms you. It is unfathomable."

That is the kind of Grace that the great Masters have showered on this poor soul and It is continuing for all of you for this program. So, the two Great Masters have been showering Their Grace, and They will continue to shower Grace on all of us.

This is the Bani of Swami Ji Maharaj. And He says, "If you even try a million different measures to control your mind, the mind is not going to get controlled till you bring it at the back of the Eye Center and get it connected with the Sound Current."

There are hundreds and thousands of munis and rishis who have tried so many different measures and austerities, but they have, till now, not been successful. The only way is to meet a Master, come within, and get connected with the Sound Current.

The True Masters connect the soul with Sar Shabd. And the pleasure of being connected with the Sar Shabd, the Anahad, is unfathomable. There is no parallel in this universe or all the worlds that is equal or near to the pleasure that you get in being connected with the Sound Current. So, when the mind gets connected to the Sound Current, it gets so intoxicated in the pleasure of that Sound Current that it kicks off all its worldly desires, pleasures, attachments and everything. It realizes that it is different. It is the mind, different from the sensory organs, different from the senses, which have been controlling it. And it understands that it doesn't belong to this world. So, that same mind, which has been an enemy of the soul in not allowing the soul to progress within, that same mind becomes a great friend of the soul and helps it to go within.

Koti jatan se yah nahi maane,
Dhun sun kar man samjhaai.

Jogi jukti kamaaven apni,
Gyaani gyaan karaai.

He says that the yogis have been trying to do their austerities, trying to do pranayamas and control their mind. But these efforts have been futile because the practices lead them up to the Brahm, not beyond that. The mind comes from Brahm, so it is not possible for them to control the mind. Therefore, sooner or later, the mind gains command over them, and the efforts of the pranayamas and everything that they are doing, become futile.

Then, there are the others who read all the scriptures and all the holy books, and they use these books. They have these utterances, and they are very learned and knowledgeable about these scriptures and all the holy books. But, by doing that also, they have not got satisfaction or salvation. All these scriptures and holy books are very good and we should read them, but it is more important that we conduct ourselves and we act on these books. That is how we get the benefit of these books. It is not by reading these books again and again.

Tapasi tap kar thaak rain,
Jati rahe jat laai.
Dhyaani dhyaan maansi laaven,
Vah bhi dhokkha khaai.

Then, there are the people who do japas and tapas, and they do all kinds of penances. But all these penances again are not able to get them beyond their mind. There are also many people who maintain silence by not talking to anybody, and that also does not give them or get them salvation. By keeping silent outwardly and not talking, that doesn't get us to control our mind, because our mind is talking inside.

So, when we want things, we write and we get those things, or we convey it some other way. But, when we do not talk, that does not help us control our mind. So, these measures do not grant inner satisfaction and salvation.

Again, if we look at Somanath Baba Ji and Sant Ajaib, They also did a lot of austerities. They did a lot of pranayamas and they also got success in that, in terms of being able to get mystic powers. But all of that did not get them salvation, did not get them inner peace. They got that only when they met their Masters, Sawan Singh Ji Maharaj and Kirpal Singh Ji Maharaj. And then, with Their help, they did the practice of Surat Shabd, went inside, and they got connected with the Sound Current. And then, with that Sound Current, they went back to God Almighty. That is how They got Their salvation and Their inner peace.

Pandit parrh parrh bed bakhaane,
Bidya bal sab jaai.
Buddhi chaturta kaam na aave,
Aalim rahe pachhtaai.

All the pundits and all the learned people, they embraced reading and explaining and talking about the Vedas and all the scriptures, but that again did not give them peace. They remained as they were. There are also people who have tried to control their mind by their own intelligence and intellect. So, they have tried to suppress their mind or control their mind, through their intellect.

But what happens is, at the time of death, when the attention of the soul withdraws and it goes through chidakash where the soul is going to be pulled up, there the tongue and intellect both stop functioning before the soul is pulled out. So, everything they have done by virtue of their intellect is of no use because, at the time of death, this cannot help them.

At the time of death, the faculty of the tongue to speak, and the mind, and the intellect, all these stop functioning. And, finally, the person who has tried to do this with intelligence, he has to carry his own karmas. And that process goes on. So, controlling with intellect and all does not help.

What happens is, when Masters initiate, They connect the soul with the Sound Current inside. So, at the time of death, when the attention of the soul is getting assimilated at the back of the Eye Center and all these things happen, when the faculty of the tongue and mind cease and the connection of the soul is made with the Sound Current, They are able to pull the soul up. When an initiate dies, the attention of the soul gets pulled up in the normal instance. The faculty of tongue, or speaking, gets curtailed. Then it goes up further. The mind and intellect also stop functioning, and then the soul continues to be pulled up. But, when it gets pulled up beyond that, there is the Sound Current. So, with the Grace of the Master, the Sound Current is manifested and the soul gets connected to the Sound Current. Then, it rides on the Sound Current with the Master and goes further up inside.

Therefore, Swami Ji Maharaj says, "All these people, the yogis, tapis, the gyanis, the people of knowledge, and all of these people who have tried, they're afraid and they have not been able to control their mind."

Aur amal ka dakhal nahi hai,
Amal shabd lau laai.
Guru mile jab dhun ka bhedi,
Shishya birah dhar aai.

So, after explaining these measures, which are futile, Swami Ji Maharaj comes to talking about the Surat Shabd Yoga. And He says, "If you meet a Perfect Master Who is fully knowledgeable about everything within, and He meets a disciple who has the pang of separation, who wants to meet God Almighty in this lifetime itself, then there is success on this Path." He says, "Even if the Master is perfect, but the disciple is sitting with all his wants and desires of this world, even then, success is difficult."

Surat shabd ki hoye kamaai,
Tab man kuchh thaharaai.
Hirs havas se haath na aave,
Tan man dev charrhaai.

He says, "When there is a perfect Master and the disciple also, who's an initiate, does that practice and follows the Teachings of the Master then, with the Grace of the Master, he gets success in being able to control the mind." As he keeps doing his Simran and he keeps doing his meditation, gradually, the mind becomes purer. And his attention of his soul starts withdrawing internally, starts leaving the nine outward doors and comes to the Tenth Door inside.

So, in Sant Mat, practice and effort are very important. If we do not do our practice and we do not put in the effort there, then we will not be successful.

Bulhavasi aur kapti jan ko,
Nek na dhun patiyaai.

Swami Ji Maharaj says, "Those people who are lazy and those people who have deceit, the Word inside — the Naam — does not believe these people and they are not successful." So, to be successful on this Path we have to be resolved to do that effort, to do the practice regularly and face all those hardships that come our way while doing these practices, despite living in this world and living in the surroundings around us.

* * *

Yesterday also, I mentioned earlier about the story of Jaimal Singh Ji Maharaj, when he was getting his pension. There was enough wealth that he had and there was enough money that he would be getting regularly out of his pension. And there was no need for him to take all these efforts, but he took all these efforts. He dried the rotis. He would make those rotis and dry them on a rope, and then, while eating, he would dip them in salt water and then eat. What was the need to do all this? Then, there was Bibi Rukko. She could have cooked food for him and given food to him to eat, but then she was also asked to do meditation. So, he wanted to do all this. He wanted to make this effort and to do that practice.

So, Jaimal Singh Ji Maharaj's life is something that we should take a lesson from. It's an ideal life where he forever sacrificed everything and focused on his meditation and practice. When he was working, the whole day he would do very tough work and duties. And then, in the night he would sit for meditation. After he retired from the army, he went back. And there Swami Ji Maharaj's wife, Radha Bai, as per instructions of Swami Ji Maharaj, gave him the Guru Granth Sahib. And she told him, following the instructions of Swami Ji Maharaj, that since he had come from Punjab, he should go back to Punjab and do the preachings there. He should spread the learning of the Surat Shabd Yoga there. So, that's how He went back to spread the Teachings.

So, He went back. His is a life of effort, of doing this practice, and the sacrifice that He put in. In fact, when He went back to preach also, and He was spreading the Teachings of the Surat Shabd, He insisted that nobody should ever take His photograph. And anyone who takes His photograph would go to hell. So, He made it a point not to leave any of His own physical traits behind and, when He passed away also, He handed over everything to His loving Son, Sawan Singh Maharaj, Who was His initiate. So, how great was His life!

Therefore, Swami Ji Maharaj says, "If within the disciple, he has the yearning to go back to God Almighty, the yearning to do the practice and go within, and he meets a perfect Master, then he will definitely be successful and he will get the Grace of his Master."

Yah dhun hai dhur lok adhar ki,
Koi pakrren sant sipaahi.

Swami Ji Maharaj, in this Bani, also has a direct reference to Jaimal Singh Ji Maharaj, because He says that the Shabd, the Sound Current that comes from God Almighty, can be held only by a 'Santsipahi'. 'Sant' means a Saint and 'sipahi' means soldier, 'Soldier Saint'. Jaimal Singh Maharaj was highly respected, even in Agra. Everyone really respected Him for the kind of effort and sacrifice He was making for doing this practice of Surat Shabd Yoga.

Man ko maar karen asavaari,
Gagan kot vah len ghiraai.

So, to go within is to fight the mind. It is to fight a war and battle with the mind. Only a 'Soldier Saint' can do that; by his yearning to go and meet God Almighty, by his devotion, by his effort, and by his practice. Only by all of these will we be able to vanquish the fort of the mind.

So, we have to make our efforts. If we make our efforts, then we get the Grace of the Master. But the essence is making the effort and the sacrifice to sit there and do meditations. Only then, we get the Grace of the Masters.

This is the work of brave people who sit there and do that effort and wage that war. It is not the work of cowards who procrastinate, push it away, say it is not the right time to do it, it is too early to sit for meditation, and so on, so forth.

So, in this, the resolve of a person is very important. You have to resolve to do this. You have to resolve to keep this as your primary objective. And all of your other worldly tasks and duties, and everything else should be secondary.

When we hold our Master before everything else and before the rest of the world, then we will get success. If we hold the world before the Master, and we don't even consider the Master equal to the rest of our desires and our attachments of this world, then we will not be successful.

I have seen with a lot of the sangat and a lot of the loved ones, that at the drop of a hat, at the slightest difficulty that they face, they are willing to leave their Master. If they have faced some difficulty, they say, "Our Master has not graced us." And, therefore, they develop an ill will against the Master. If some loved one leaves them, they are bereaved with that, and they feel that Master did not shower Grace, and they're willing to leave the Master.

So, if we do not respect the Master, even equal to the rest of the world that we are attached to, then how will we get the Grace of the Master?

* * *

Sawan Singh Ji Maharaj, if we look at His example, his young son had just completed engineering training and he had a new job. And about six months into that, he became unwell, and then he developed loose motions and vomiting.

At that time, there were a lot of these epidemics that used to happen; like the plague, or malaria, etcetera. So, Sawan Singh Ji Maharaj took two days leave.

Now, his son was unwell for almost a month and he had become very weak. So, Sawan Singh Maharaj decided to take two days leave and take him to Beas. They used to stay in Sirsa, which was a little distance away. But, unfortunately, during that journey by train, when they disembarked at Beas station, His son expired there at the station.

So, we can just imagine, that the station is just three kilometers away from the ashram and Sawan Singh Ji Maharaj was taking his son so that he could go and meet his Master. And when this son expired at the station, just imagine what we would ordinarily be thinking.

But Sawan Singh Ji Maharaj had no remorse, and he said, "Okay, if he has passed away here, there is no point in taking the dead body and showing it to the Master." So, he decided to take the dead body of his son back.

Now, he was a gurumukh-shish and he was very close to Jaimal Singh Ji Maharaj. So, he felt, "If I take my dead son like this to Him, it will also cause a lot of grief to my Master unnecessarily." Therefore, he decided to turn back and take that dead body back to his place, and that's what he did. And then, he cremated him back at their village.

So, a gurumukh disciple always looks at his Master before the world. He always sees his Master as the most important thing.

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If we look at Sawan Singh Ji Maharaj also, when he would be paid his salary every month, he would not take it to his family, but he would go and place it at the feet of Jaimal Singh Ji

Maharaj. Then, after that, Jaimal Singh Ji Maharaj would decide how much money would be used for seva and He would send the balance back to Sawan Singh Ji Maharaj through a sevadar.

So, therefore, for a true disciple, his Master is everything for him.

If we look at Sant Ji also, how much love He had for Kirpal Singh Ji Maharaj. And every time He would start a Satsang, He would talk about Kirpal Singh Ji Maharaj. He would bow down at the feet of Kirpal Singh Ji Maharaj, and after a Satsang also. And every time, whenever He would say something, He always remembered Kirpal Singh Ji Maharaj.

Khaai sunn paar maidaana,
Mahaasunn naaka parmaana.
Bhanwar-gupha ka phaatak torra,
Sheesh mahal satguru dikhlaai.

So, therefore, Swami Ji Maharaj says, "Only a brave person goes within, gets connected with the Sound Current, then goes beyond the Brahm, goes to Par Brahm, and then, further, goes on to Sach Khand-Sat Lok. And that's how he becomes successful."

Adbhut leela ajab vahaan ki,
Kiran kiran sooraj darsaai.

Swami Ji Maharaj explains Sach Khand-Sat Lok here. He says, "The vision of that is unparalleled. It is beyond explanation. And there, there are millions and millions of suns, the luminance of that coming from each cell of Sat Purush. And there it rains nectar." The beauty of that cannot be explained. Only for those who can go there and who see it themselves, only they can understand. There the soul merges into God Almighty and becomes God Almighty.

So, like God is omnipotent and He is everywhere, like that, the soul also becomes omnipotent and it is everywhere. But the soul has the brilliance, the luminance, of about sixteen suns, and there is no counting or measure of the luminance of God Almighty. So there, the soul, when it meets God Almighty, the soul's Father, which the soul has been away from for so many millions and millions of years, it dances in joy. And there it meets its lost Father and it meets its Family.

So, therefore, Masters keep saying, "This world, which we are in, this is a world of sorrow, this is a world of life and death. This is not your world. You are the soul. Your world is Sach Khand-Sat Lok. There, there is no life and there is no death."

Sooraj sooraj jot niraari,
Chandr chandr kotin chhabi chhaai.
Ghat akaash aughat parkaasha,
Lakh akaash kotin parsaai.

Swami Ji Maharaj says, "To go to Sach Khand-Sat Lok, we have to invert our soul and mind." It is outwardly focused. We have to invert it. And then, when we go to Sach Khand-Sat Lok, there are countless skies. It is not one or two skies, but there are countless skies there.

Yah leela kuchh ajab pech ki,
Ulat palat koi gurumukh paai.
Kahaan lag barnu bhed agaadha,
Jo koi laave sunn samaadha.

Swami Ji Maharaj says, "This can only be sung and explained by people who have gone there, who have inverted themselves and gone within and gone there. Only such people will be able to understand this."

Samajh boojh goonge gurr khaai.
Akath akah ki baat niraali,
Kyonkar kahoon banaai.

Swami Ji Maharaj says, "The three planes beyond Sach Khand are something that cannot be explained here. It is beyond our comprehension. It is like you give jaggery to a mute person. He will not be able to tell you what it is and how it tastes." So, that experience is only understood by someone who has gone there.

Akath akah ki baat niraali,
Kyonkar kahoon banaai.
Radhasoami raaz chhipe ko,
Pargat kar sarsaai.

Swami Ji Maharaj says, "I have explained the secret to you. This is a secret. It is not known to anyone. I have explained all this to you now."

Akath akah ki baat niraali,
Kyonkar kahoon banaai.
Radhasoami raaz chhipe ko,
Pargat kar sarsaai.

Radhaswami.

28

Meditation Talk
10 Aug 2016 – Morning

Kabir Sahib, Dharam Das, And The Succession Of Forty-Two Master Saints

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SAINTS COME TO THIS WORLD from time to time, sent by God Almighty, to take back the wandering souls. Like that, only about six hundred fifty years back, Kabir Sahib manifested in Kashi. And, during that period, there was a lot of deity worship and rituals that people were doing.

Around the same time, about thirty-five years later, Guru Nanak Sahib also manifested and both of Them were explaining the Teachings of the Surat Shabd Yoga around the same time.

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Kabir Sahib came for Dharam Das Ji. He came for his salvation. And Kabir Sahib had to take four lives, He had to come four times, to accomplish the salvation of Dharam Das Ji. So, this kept happening for four lives. Kabir Sahib kept trying to explain to Dharam Das Ji in his previous lives, and three lives went past. And, in the fourth life, they manifested as Kabir Sahib and Dharam Das, and then He could give him initiation and give him salvation.

In those days, Dhani Dharam Das Ji was an extremely rich person. He had a wealth of about fourteen crore rupees. And, in those days, about a half paisa was of great value. So, in search of Kabir Sahib, he spent his entire wealth, either in donating the wealth itself or for giving a feast to brahmins and sages, etc., to search for Kabir Sahib.

After he had spent all his wealth trying to attract Kabir Sahib and he had still not found Kabir Sahib, when he had spent the last penny then, finally, on the banks of the Ganges, he decided to end his life. So, he climbed a pul and he was trying to tie a rope around his waist with his dhoti so that, when he jumped in the Ganges, he would not be able to float back, because he was very repentant that he had spent all his wealth and he had not even been able to find his Master.

While he was about to jump, Kabir Sahib manifested there and He caught his hand. When Kabir Sahib stopped him from jumping, he recognized the Master and he said to Kabir, "You have come now when I have spent all my wealth. Had I been able to meet you earlier, or you had

manifested earlier, I would have been able to give you some of my wealth for the good of others."

So, Kabir Sahib told him, "No, that is okay. You have already spent all your money for doing the good of others. You have donated your money and you have donated your wealth for giving feasts to the poor people, so you have spent that money well. Now, you come with me." Then, He took Dharam Das back to His ashram, and there He initiated Dharam Das. And Dharam Das then became a great Mahatma.

So, Kabir Sahib later used to visit Dharam Das's house, several times. And a lot of Dharam Das's family members had also got initiation from Kabir Sahib. But, his elder son, Narayan Das, he did not like the sight of Kabir Sahib. So, whenever Kabir Sahib would come, he would turn his back and stand.

Dharam Das Ji used to rebuke his son and kept trying to tell him that he should also come on the Path. And this went on for several days. Finally, Dharam Das Ji requested Kabir Sahib and he said, "You have initiated and have helped the entire family. If You're going to give salvation to the entire family, only this elder son has been left out. Why don't You shower your Grace on him also and turn him also?"

But, then Kabir Sahib told him, "If you follow him and if you want him to get salvation, then you are going to get pulled into hell because of that." Kabir Sahib told him, "He is the avatar of Kal Niranjan, and he has come here only to propagate discord against me and against you when you extend the Teachings. So, you don't try to persuade him. Nothing is going to happen there. Later, he is going to show a lot of mystic powers. He is going to try to attract a lot of people and he is also going to do propaganda against you."

But, Dharam Das Ji requested Him, "He is my only son, and if he is not going to be following these Teachings, then how will it be?"

So, Kabir Sahib blessed him and he got his second son, whose name was Chudamani. So, after that, Chudamani carried on the panth of Dharam Das Ji and there were forty-two Masters in that chain. (So, Kabir Sahib, Dharam Das Ji, Chudamani and so on and so forth.) They went on for forty-two Saints.

Like that, Kabir Sahib had come to give salvation to Dharam Das. So, God Almighty sends Saints from time to time to take such lost souls back to God Almighty.

So, we should also remember the Teachings of the Master and follow the Teachings of the Master. And every day we should spend our time in Satsang and Dhyan Bhajan.

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So, this morning time is good. We should make the most of this time. Let us close our eyes and sit for meditation.

29

Meditation Talk
10 Aug 2016 – Afternoon

Every Time God Almighty Sends Saints To The World, Kal Niranjan Sends His Own Agents

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IN THE MORNING, I had talked about Kabir Sahib. Similarly, things happened with Nanak Sahib also. Guru Nanak also came at the same time when people were doing all kinds of deity worships, worships of trees, and going to pilgrimages and such outward rituals. That was the time He manifested and He spread the learning of the devotion to the Master and the Sant Mat.

So, those people who were following all those religions, the so-called bearers of religion, they gave a lot of trouble to Guru Nanak, and they made it very difficult for Him to spread His teachings. His two sons, Sri Chand and Lakshmi Chand, both of them also did not follow Sant Mat, they did not follow the Teachings of Guru Nanak Sahib. They started their own religion, in turn.

Oftentimes, with the Saints, Kal also sends some power who goes along with the Saints, or near the Saints. So, the elder son of Guru Nanak Sahib started the Udasi Mat. And later, Baba Bishan Das, who gave the Two-Shabd initiation to Sant Ji also, he also followed this Udasi Mat.

Baba Bishan Das was a great Mahatma and he did not make any other initiate other than Sant Ji. Later, Sant Ajaib Singh Ji took Baba Bishan Das to Sawan Singh Ji Maharaj. And when they met, Bishan Das Ji asked for initiation from Sawan Singh Ji Maharaj. And Sawan Singh Ji Maharaj told him, as he was then quite aged, "I assure you, I will take care of you inside." So, since he was quite aged, Sawan Singh Ji Maharaj did not give him initiation. Yet, he was a great Mahatma himself. He had a lot of progress within by the Two-Shabd practice that he was doing earlier. So, Sawan Singh Ji Maharaj told him that, "I will take care and get you your salvation from inside only."

So, he was a great Mahatma, because such Mahatmas, even if they are limited in their progress within, they always seek further help and further Masters to help them go further inside. He was a great master, he did not have any ego of his own and he preferred to go to Sawan Singh Ji Maharaj and seek His help.

Every time that God Almighty, Sat Purush, sends His Dear One into this world to get the souls back, Kal Niranjan always sends, at the same time, his own agents, his own people. And these people, oftentimes, start new religions, or they start some sects, or they get people to follow idol worship or such outwardly practices.

But, every time that Saints come, Who are sent by God Almighty, They always point out to us the need of going within, and They always point out to us the need of doing the devotion of God Almighty and refraining from doing any outward religious practices, or rituals and such things.

Agents, who are sent by Kal, they come from Brahm. And all their teachings and worship extend only up to Brahm. They cannot teach beyond that.

The Masters, Who are sent by Sat Purush, They talk about the Par Brahm. They talk about Sat Lok-Sach Khand and Anaami. They talk about the God Almighty and how to go back to Him.

So, Saints are always there in this world. At any time, there are always Saints sent by God Almighty into this world. There are two types of Saints, though.

There are Saints Who are otherwise hidden from other people's knowledge about Them being Saints. So, these Great Ones, these Masters, They do not preach outwardly. They do not have the directions given by Their Masters to Them to preach outwardly and teach a lot of other souls. Oftentimes, in Their whole lifetime, They only initiate one soul, or one disciple, and then They leave Their body.

And then the other type of Saints are those Who have been instructed by Their Masters to carry out the Teachings of the Surat Shabd Yoga and to teach the souls how to go within. Either They have the instructions, or the orders, of Their Masters, or of Sat Purush.

So, Kabir Sahib also has said, "If Saints were not in this world, then this world would have burned completely." It would've burned down.

At any time, there are always Saints in this world. Sometimes, these Saints are known to people. Sometimes, They are not known to people. Sometimes, there are two or three Saints at the same time.

So, those who have got True Masters, they are indeed fortunate. And they should give their time every day for Bhajan Simran. And they should give more and more time to this.

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So, the atmosphere is quiet. And we should make the most of it, close our eyes, and get connected to Simran and Dhyan.

30

SATSANG
10 Aug 2016 – Afternoon

People Who Do Not Do Their Own Meditation Or Devotion — Are Not Able To Create That Feeling Of Devotion In Others

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The paathi sings from the Bani of Sant Charandas from the book: Santo Ki Bani...

Jag ka kaha na maaniye,
Satguru se le buddhi,
Jag ka kaha na maaniye,
Satguru se le buddhi,
Ta koon hiye mein raakhiye,
Karo sitaabi suddhi.

THIS IS THE BANI of Param Sant Satguru Charandas. Charandas Ji was born in Rajasthan, but at a young age He lost His father and He had to come to Delhi and that's where He settled. He had two gurumukh-sikhs, Daya Bai and Sahjo Bai. Sahjo Bai and Daya Bai were both sisters. They came from a princely family and they also came to Delhi.

So, He spread the learning in Delhi and He used to go to different places to spread the learnings of Surat Shabd Yoga. He says, "People who are away from Satsang, and are worldly people, you should stay away from such people." So, when worldly people talk, they talk about worldly things, and they're tied up in various rituals and they waste your time. So, you should be away from that.

Kabir Sahib also had said earlier, "As we go, the effect of our company is very important." So, as we go in the company of the sangat, that has an enduring effect on our mind and we also start doing more devotion. So, it is important for gurumukhs to stay away from manmukhs and be devoted at the Feet of their Masters.

When I got the first opportunity to listen to Satsang, my age was twenty years. I used to listen to Satsang and then I used to keep thinking on that, and I seldom talked to other people. And I was constantly in the thoughts relating to the Satsang I'd heard. But, the worldly people often dissuaded me; they told me that this is not the age to listen to Satsang.

This is the age to start earning money, to build your wealth and to get settled in society and things like that. So, such talk has an impact on the mind. It is important for gurumukhs to stay devoted and not keep the company of manmukhs.

Arsath teerath tohe bikhe,
Baahar kyon bhatkaaaye,
Arsath teerath tohe bikhe,
Baahar kyon bhatkaaaye,
Charandas yon kahat hai,
Ulta hvai ghat aaye.

Charandas Ji says, "There's no point in going to those sixty-eight pilgrimages outside. Instead, turn and invert your mind, and then you will get the benefit of going within."

This practice of going to pilgrimages is even there today, though it is not so prevalent in the south of India. But, in the north of India, it is still very, very prevalent. People, often, at least once in six months, like to go to pilgrimages. People from Punjab go to Haridwar, and they make it a point to go at least once in six months. They believe that by going to these pilgrimages, they will get salvation in the end.

When I was in the village in U.P., there the ladies would also go for this pilgrimage. And they believed that by going and taking a bath once in the holy waters of Ganges, these sins of theirs would get redeemed.

Charandas Ji says there is no point in going to these pilgrimages, and these pilgrimages are not, in any way, going to reduce your sins. You have to, instead, go to a Perfect Master and, following His Teachings, you have to get your mind inverted and go within.

Amar Das Ji also spent almost twenty-two years going on pilgrimages. And he went to various pilgrimages. Finally, he had the fortune of going at the feet of Guru Angad Dev Ji from Whom he was initiated. And he told Angad Dev Ji why he had to spend so many years, unfortunately, going from place to place in these pilgrimages.

So, Charandas Ji says, "Instead, you should follow the Teachings of your Master and go within. And, at the back of your Eye Center, you should do your Simran. And then, you will definitely get the benefit there."

Bharmat bharmat aai ya,
Paa'i maanush deh,
Bharmat bharmat aai ya,
Paa'i maanush deh,
Aiso ausuar phir kahan,
Naam sitaabi leh.

Now, Charandas Ji says, "You have been going through the chaurasi, and you have gone from life form to life form. It is after so many lives that you have got this precious human life. So, do not waste this human life, but fulfill the purpose for which you have got this life." Because, this human body, this human life, has been given to us, and this body is known to be the only body that can convert you from a human to God. This is the penultimate of the 8.4 million life forms that are there. It is the last step on the ladder to go and meet God Almighty.

So, if we miss this opportunity and our mind wanders in its attachments, and all the desires, and all the other worldly things, then we miss this precious opportunity and we waste this life. And then we fall back into that 8.4 million life forms and go into some life of a plant. After getting a human life, one seldom gets another human life. It is only possible when they have been blessed or seen by a Perfect Master, or they have very, very good past deeds.

* * *

In Kengeri Ashram of Baba Somanath Ji, at the gate, there was a beautiful mango tree, a very big mango tree. And it had very sweet mangoes. There were, in fact, two types of mangoes that tree would give. One was red and one was yellow. And they were very sweet. This tree was at the gate of the ashram and there was need to build a place for a watchman or a guard there. So, a room was to be created next to the gate and it was necessary for cutting this tree to create that room. So, they called a carpenter from Bangalore to cut this tree. But then, all the devotees there, all the satsangis, went to Baba Ji and they requested, "This tree gives very good sweet mangoes. So, let us not cut this tree. Instead, let us change the location of that room."

So then, Baba Ji told them, "All of you are only saying that this tree gives such sweet mangoes. So, don't you think that tree should get salvation?"

So, that carpenter who had come to cut that tree did not have any shoes. And then, he requested Baba Ji, "If you're going to cut this, and that soul is going to have to move to another body, please bless me with a child, so I can get that soul of that tree as a child."

Baba Ji laughed and walked away. And then, they cut the tree. And, exactly one year later, that carpenter had a baby boy. When that baby was four days old, that carpenter took that baby and they came to the ashram, and he placed that baby at the feet of Baba Ji.

Baba Ji laughed and said, "He's as beautiful as a mango." So, He named him Sundar. 'Sundar' means beautiful.

So, that way, if a Perfect Master blesses, then the soul can move from a very low species directly to a human body. Otherwise, the law of nature is that you have to go through all these life forms, and then take the birth as a human being. So, you have to go through 8.4 million life forms. There are 3 million types of plants and trees, and 2.7 million types of insects, and about 1.4

million types of birds, and about 900,000 types of water-based animals, and about 400,000 mammals.

Charandas Ji says, "Such a beautiful life has been given to you as a human. So, you should wake up in this."

Karai tapasya naam bin,
Jog jagya aru daan,
Karai tapasya naam bin,
Jog jagya aru daan,
Charandas yon kahat hai,
Sab hi thothe jaan.

He says, "Without going to the Feet of a True Master, any kind of austerity, any kind of ritual, any kind of practice that we do, is all a waste." Even the benefit of giving a donation. We get the benefit only when we have the Grace of the Master. Because, without the Grace of a Master, a soul cannot even go to heaven, or Vaikuntha, or Kailash.

So if, under the influence of mind, we do all of these things; like we do tapas here or we do donations, we do those kinds of things; if we do donations and we spend money selflessly for the benefit of others under the influence of the mind without a Perfect Master, then we may come back into life as a wealthy person, or as some rich person. Or, if we have done austerities, then we may come back into life as a politician, or as a ruler, or as a senior bureaucrat, or something like that. But, we will not get salvation without the Blessings and Grace of a True Master.

Jin ko man virkat sada,
Rahau jahaan chit hoye,
Jin ko man virkat sada,
Rahau jahaan chit hoye,
Ghar baahar dou ek sa,
Daari dubidha khoye.

The doctrine is that if we have a desire to come back to a certain family, or a certain place, or we have an attachment with a certain person or a family or a place then, in the next life, we will be going back to that same place if we died with that desire. But, because of the karmas and the deeds, it is not necessary that you will come back in the life of a human form. So, you may come back as any other life form, but you will come back to that same place.

Without Naam, there is no question of getting salvation. And we will not get a human birth again like that. Even for an initiate, if he is not following the Teachings of the Master, and he indulges in things, which have been restricted — like he drinks intoxicants and he eats non-vegetarian food and does things, which have been prohibited, then it is likely that he will be sent back in another human body. And then, he will have to redeem all those sins. And the Master

will determine how he will have to redeem those sins. And then he will be given, accordingly, a human form again. Because, when he is born again in the human form, the Master Who has initiated him earlier may not be in the human form, so it is likely that he will have to go to another Perfect Master in the next life when he comes here.

So, the seed of Naam will never get destroyed. And even if that same Master is not there Who has initiated him, the other Master will take that responsibility and take the soul back. So, that seed of initiation will never get destroyed.

If we have been initiated, and we follow the Teachings of the Master then, even if we do a little bit of meditation, at the time of death, the Master comes to fetch that soul.

Satguru sarnai karain nahi,
Kaha na manai ek,
Satguru sarnai karain nahi,
Kaha na manai ek,
Te nar bahu dukh paa'i hain,
Tin koon sukh nahi nek.

Like I had mentioned earlier, for those initiates who do not do any meditation, who completely forget their Master and do not follow Their Teachings at all, and they get completely lost in this world in their desires and other attachments, such people have to undergo that suffering in this life and even later.

* * *

So, during Nanak Dev's time, the preaching was new. This whole practice, this understanding of Sant Mat, was quite new. And often, when someone was initiated in the family, he would try to force the others or get the others to just take initiation. And without the understanding of that initiation, and without following, people would get initiated just like that.

So, one such incident was when this certain person got initiated, and then he got one of the older members of his family to also get initiated. Now, that old man took initiation. However, he did not follow this Path at all. He did not do any meditation. He did not follow any Teachings of Guru Nanak Sahib and he continued eating his non-vegetarian food. He was completely indulging in all kinds of activities.

There was a cow in that household and there was a small calf. So, he had a strong attachment for that cow and that calf. After his death, because of that desire and his attachment to that calf, he was born again. He was born again to that cow as a calf. And that family had four such bullocks. And they then engaged that bullock also as one of the bullocks for farming. They used to make use of him for farming.

So, once Guru Nanak was sitting and Mardana was writing some of the text that He was saying and dictating. Suddenly, Guru Nanak Sahib started laughing. And Mardana asked Him why He was laughing because there was nothing in the text that was funny.

He said, "Mardana, one of my initiates, he has now been born as a bullock."

So, Mardana pleaded to Guru Nanak Sahib and said, "That initiate, or devotee, must be now suffering as a bullock. So, please grace him. I am sure that, now that he has gone through all of this, he will listen to the Teachings. So, please grace him."

So, they decided to go. And they went to that family, which had those bullocks and they were very well received because they were very respected in that family. And the family asked them as to the purpose of their visit.

Guru Nanak told them, "I would like to see your bullocks." Then He went there. He was moving His hand on that bullock and caressing him. And He mentioned and He whispered in his ears and asked him whether he would be interested in coming now?

That bullock told Him, "You know, when they till this land, the other bullock, who is tied with me, he is very weak. And, if I go, then he will not be able to till the land very well. And, as a result, they will not be able to do their agriculture well. So, let that bullock get a little stronger."

So, then Guru Nanak Ji and Mardana left from there because Saints never force anyone.

Now, usually, bullocks live for about eighteen years, but because they're made to work very hard on these farms, they typically live for about thirteen to fourteen years. So, this bullock died around that time.

Now, that bullock died and because he was still attached to that family and his desire was there at the time of death, he was again born in that family, near that family. And, this time, he was born as a dog.

So, Mardana and Guru Nanak Sahib were sitting on a hilltop, when Mardana remembered that bullock, and he asked Him, "What has happened to that bullock?"

Guru Nanak said, "He's now come in the form of a dog in that family."

So, Mardana requested Him, "Now that he is born as a dog, he will be very ill-treated there. So, I'm sure he will agree to come. I think we should pay them a visit and try to get him back."

Again, they went to that family and they were well received. And, after some time of hospitality, they went out. Guru Nanak Sahib went near the dog. And again, He was caressing that dog and He quietly whispered in his ear, "Okay now, would you like to come now?" So, He was talking to that soul of that dog.

The dog replied, “See? These people leave their door open and I'm taking care of the house. So, now, if I go and they leave that door open like that, then there is a possibility of theft in the house.”

Once it so happened that the food was being cooked, and one roti was being prepared. And, in fact, this old man's daughter-in-law was making it. But, now, he was a dog in that same family there. So, that daughter-in-law made that roti. And while she was making it, she wanted to fetch some water. So, she left that roti roasting there and went out to fetch water.

That smell of roti drew that dog inside, and he went and got that roti out of that pan and started eating it.

Now, this lady, when she came back, she observed that this dog had been eating that roti. So, she kept that pot of water, took a very strong stick, and waited at the door. When that dog came out, she hit him hard on his back, and that broke his spine.

Now, who hit that dog? It was his own daughter-in-law. But, that daughter-in-law didn’t know that this was her father-in-law whom she was hitting with a stick like that. So, that way, in the pain of a broken spine, that dog died in about fifteen days, because no one took care of him.

But, he still continued to have his affection there. And he was still attached to that family, so he was again born there. This time he was born as a snake, and he grew into a large snake.

Now, he often liked to see his grandchildren. So, he would come out once in a while to see his grandchildren. But, as soon as the other family members would see him, they would run behind him with sticks. So, he would again go and hide.

Once the family members had gone for grass cutting outside, and there was a small baby girl that was left inside on a cot, and she was sleeping. And these people had just gone to cut grass nearby.

So, this baby started crying, and the snake could not stand that his granddaughter was crying. When he observed that there was nobody who was attending to her, he went there to make her stop crying. And he started playing with her. And she also started playing with him. And she stopped crying.

Meanwhile, one of the lady members of the house came back to fetch some water. And she saw that this snake was near the baby. So, she dropped that pot of water and ran back and called everyone, saying that the snake had bitten their daughter. Three, four male members brought sticks with them and, when they came, they knocked the snake away and they killed that snake with sticks. But, the snake had not bitten their daughter.

Again, that mind and soul was still attached to that family. And now, this life of a snake was over, but he was born again there. This time he was born as an insect in one of the sewers of that house.

Later, again, Mardana asked Nanak Sahib, "What would've happened to that soul, which was there in that family?"

Nanak Sahib told him, "Look, he was a dog. Then, from a dog, he became a snake. And now, from a snake, he has become an insect. And he will die shortly, and then he will become a tree."

So, Mardana requested, "He is not coming by requesting. I think we'll have to forcefully bring him back."

Guru Nanak Ji also felt that He was also getting quite old. And He felt, "Okay let us get this soul out."

So, they decided to go back to that family, and they went back there.

Nanak Sahib lived till quite an old age. So, He was quite old when He went. And when He went there again, they were well received there in the family. And, after some time of hospitality, they went to the backyard of the house where the dirty kitchen water was going into that sewer. And there, Nanak Sahib pointed to Mardana, and there was this small insect, quite equal to a grain of rice. He was there. He was just born there. And He told Mardana to take that insect out of that water.

And so, Mardana picked him up with two sticks. And then, Nanak Sahib squashed it with His toe. And then, He blessed him and graced him with a human life. Now, after that, he was, in his later life, initiated by another Master, because Nanak Sahib did not initiate him again.

So, there are souls who get initiated, but then not for even a fleeting second, do they remember about this, and they do not do any Bhajan Simran, they do not listen to the Teachings of the Master. So, they have to suffer, sometimes, like this.

Aapai bhajan karain nahi,
Aurai mane karain,
Aapai bhajan karain nahi,
Aurai mane karain,
Charandas vai dushr nar,
Bhram bhram narak parain.

Then, Charandas Ji says, "Those worldly people who discourage others also from spirituality and they do not allow them to do their practice or follow the Path, such people, for several times, go to hell. They keep going back, again and again, into hell." So, such people, they have

discouraged the others. They, in fact, bring impediments to the other people who are spiritually inclined or are following the Path. These people who bring such impediments or discourage or speak badly against such people who are following the Path, they have to suffer in their life.

Auran koon upadesh kari,
Bhajan karain nishkaam,
Auran koon upadesh kari,
Bhajan karain nishkaam,
Charandas vai saadh jan,
Pahunchain hari ek dhaam.

Charandas Ji says, "Those souls who not only do their own meditation and follow the Path, but also help others in their devotion, such souls definitely go to God Almighty."

Sant Ajaib Singh Ji also had said, "If there is a person who is doing the practice and who is devoted, then you should go and take their help, which will help you stand on your own devotion and practice."

Charandas Ji also says, "Those people, who help others in their practice, who do their own practice and help others also do their devotion, they definitely go to God Almighty."

But, those people who do not do their own meditation or devotion, but just speak to others and tell the others to do their devotion and practice, their word does not carry weight to such other people. They are not able to create that impact, or that feeling of devotion, in the others.

Sant Ajaib Singh Ji had also said, "If you are going to someone to take help for your devotion, for anyone to go like that, he should check on the background of such a person. See whether he has himself done any meditation in the past. And, only when you are satisfied with that, you should go."

Charandas Ji says, "Those people who do their devotion and help others also do their devotion, they definitely go to God Almighty." And you get the benefit from them also.

Sant Mat is a path of doing. It is the path of doing our practice and following the Teachings of the Master. It is not a path to simply talk and just preach for the sake of preaching. For being successful you have to do your practice. So, when we listen to Satsangs, we have to imbibe what is said in the Satsangs, bring that into our lives, and start living our lives like that, following the Teachings of the Masters. Then only, we will get success on this Path.

Bhakti padarath uday soon,
Hoye sabhi kalyaan,
Bhakti padarath uday soon,
Hoye sabhi kalyaan,

Parrhai sunai sevan karai,
Paavai pad nirbhaan.

The Path of devotion is a very high path. If we read books, then we have to bring that into our practice and we have to make our life according to that and practice that devotion. Simply reading books and talking about them, or simply reading, again and again, is not going to help. The high Path of devotion is something about doing that practice.

Sab soon rakh nirbharta,
Gaho deenta dhyaan,
Sab soon rakh nirbharta,
Gaho deenta dhyaan,
Ant mukti pad paa'ihau,
Jag mein hoye na haan.

Charandas Ji says, "You should have compassion for all beings, all animals, all creation. And you should live your life with humility. Then, you will get success on this Path."

Sant Mat is a Path of love and affection. We should do our devotion with love and affection. And our behavior with one another should also be that of love and affection. So, we should have affection for each other, and we should love each other, and we should do our devotion also with love and affection. This Path is only about love and affection. God Almighty is Love, the soul is Love, and the Path to meet God Almighty is also of Love. We should have love and compassion to all, to the entire creation, to everybody. And we should do our devotion also with love and affection and with humility. We should carry ourselves with a lot of humility because ego is our enemy.

Ego is what brings us, again and again, into this cycle of life and death. So, we should have all humility in our life.

Perfect Masters have an infinite humility. After having everything, after being God Almighty, They carry Themselves with such humility that, when They meet us, They first meet us with folded hands.

So, the way to please God Almighty is with humility, because the God Almighty has everything but humility. If we have to please God Almighty, we can offer humility to Him. So, God Almighty loves humility. With love and affection, when we tread the Path of our devotion with humility, then God Almighty definitely becomes happy. And the Masters also shower Their Grace on us.

Sab soon rakh nirbharta,
Gaho deenta dhyaan,
Sab soon rakh nirbharta,

Gaho deenta dhyaan,
Ant mukti pad paa'ihau,
Jag mein hoye na haan.

Radhaswami.

31

Meditation Talk
11 Aug 2016 – Morning

It Is Not Possible To Get Salvation Without Your Having Love And Affection For Your Master

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I ALWAYS TALK about Brahmanand Ji Who was from Pushkar Tirth in Rajasthan. And He has written several bhajans and Banis. He was an educated person and he was a stationmaster there. And he used to do a lot of meditation and would not waste any time, because he used to feel very strong pangs of separation with his Master.

He used to have this duty as a stationmaster and the trains usually would come about every one to one and a half hours. So, what he decided was to sit for meditation and get up about half an hour before the train came. Then, he could flag the train in and sell the tickets to the travelers and, then, flag the train off. So, he sat for meditation. He sat in his room and he and one attendant were there. These were the only two people at the station. So, he told the attendant, "While I am sitting in meditation, in case you get a telegraph for the arrival of the train, then, kindly, wake me up and let me know."

So, he had a lot of love for his Master and he had these pangs of separation for the Master. And, with that, he sat with love and affection for meditation. And, within about forty-five minutes, his attention of his soul retracted within, and he forgot everything about his body and all his surroundings. So, he got a lot of intoxication. He was deeply in meditation and, instead of sitting for one hour, he sat two hours in meditation.

Now, the train would not stop for him, so the train came on time. But, what happened was, his Master came in his form and He sold the tickets, He flagged the train in, and He collected the monies and He, again, flagged the train off.

So, when Brahmanand Ji got up after his meditation of about two hours, he saw the time and he got scared that the train would have come and he was wondering who would have flagged the train off, and who would have sold the tickets, and people would've just traveled ticketless, and money would not have been collected. He feared that he would lose his job for that. So, he quickly went out and asked that attendant, "What happened? Did the train come?"

So, the attendant said, "Yes. The train came about a half an hour back. Why are you asking that?"

So, he said, "Who flagged the train in? Who sold the tickets and who flagged the train off?"

So, the attendant looked at him with a question mark and he said, "But, only you did everything. When I came to wake you up that the train is coming, you were already selling tickets. And only you flagged the train in, you sold the tickets, you collected the money, and you flagged the train off."

So, he was wondering what happened. He went back to check out the register, and there he saw that tickets were, indeed, sold and he tallied the balance. He saw that the monies had been collected. Then, he looked into the drawer and he saw that money was also there exactly matching with the balance.

So, then he thought that some miracle has definitely taken place, "My Master must have done something." Then he felt, "Definitely, it is Someone Else Who does all these things and the Doer is someone different."

So, from then onwards, he did a lot of meditation. He felt that he did not pay so much attention to his work and other worldly things. He said, "This is all your work" to his Master. And that, "You take care of all of that. Now, I am not bothered. I will sit for meditation and I will do your work." So, he sat and he became a great Mahatma.

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Kabir Sahib says, "To get love and affection for your Master is very difficult. But, it is not possible to get salvation without getting or having love and affection for your Master."

So, all the love and affection we have for this world outside, if we focus that love and affection at the Feet of the Master, then our work will be done. So, when we do more and more Simran, and we continuously do Simran then, automatically, our mind starts getting more love and affection for the Master, and less love and affection for the outwardly world.

So, therefore, every day we should take out our time, make a timetable, and in that we should keep our time for meditation because that is the only true work for ourselves. All of the other things that we do throughout the day are for others.

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So, the time is good. We should make the most of this time and we should close our eyes and sit for meditation.

32

Meditation Talk
11 Aug 2016 – Afternoon

An Example Of Transformation Through Initiation And Meditation

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THOSE PEOPLE WHO HAVE BEEN INITIATED by a True Master and are doing meditation for two and a half to three hours every day, at the time of death, they are very happy. Their Master comes two to three days before their death and, depending on their devotion, He may come two days or three days, that way, and He gives Darshan inside. He shows the Radiant Form and, with that, the mind completely transforms. And, if they have not manifested the Sound Current before that, then the Radiant Form of the Master, He connects the soul with the Sound Current and manifests the Sound Current inside. So, they can hear the Sound Current before they die.

* * *

Once, there was an initiate of Sawan Singh Ji Maharaj. Before this lady's death, Sawan Singh Ji Maharaj similarly came beforehand and told her about it. And she was very happy that she was going to pass away, even though she had a one-year-old son. There were two or three other initiates also in that house, and she told them about one hour before dying, "I am going to be leaving because Baba Ji has come within." So, the other ladies in the house brought her baby, who was just one year old, and they told her, "You feed him before you die." But, she took that baby's hand away and she said, "Don't bring him in front of me now, because the love and affection inside is so strong that, at this time, all these worldly things do not matter at all." And, like she had said, at that time she left her body and passed away.

* * *

In 1996, I had taken a group of one hundred twenty people to Sant Ji for initiation. About ninety people in that group were given initiation. There was one person, who wanted initiation, but he had eaten non-vegetarian food on that day, and he had also drunk alcohol on that day.

So, Sant Ji said, "Make everybody stand in one line because for everyone to come and take Darshan would take a very long time. So, just make them stand in the evening and I will come and see each one and, that way, I will decide."

So then, everyone was made to stand in a line outside the pandal where the Satsang was held. And there, Sant Ji came and everyone was standing in a line and He walked across. And, as He walked, He stood at this person who had drunk alcohol. And He stopped and He said, "This person should spend some more time listening to Satsangs, then we'll give him initiation after that."

So, then I explained to that person, "You will have to wait and take initiation later, and listen to Satsangs."

But that person, when he had come there and he had heard those Satsangs in that program, his mind had completely changed and transformed. So, he refused to accept that he would have to wait for getting initiation. So, at that time, the sevadars took him out, but in the evening, he was crying and he did not eat his food. And he said, "If I do not get initiation the next day, then I will commit suicide. I will go below a train and I will commit suicide."

Everyone tried to explain to him, but he refused to accept. And then, finally, I told him that, "Okay, I will again try. We will go and talk to Sant Ji in the morning."

So, after that, he stopped crying. And in the morning then, I took him to Sant Ji. So, next day morning, just before the initiation program, I took this person and I requested Sant Ji and I told Him, "He is threatening to commit suicide if he is not given initiation. So, You please shower Your Grace on him."

Sant Ji looked at me and He pointed at me and He said, "If this person eats non-vegetarian food or he continues to drink, then whatever karmas he is taking on, all those karmas will be yours!"

So, I folded my hands and I told Sant Ji, "I don't have this potential of taking these karmas. So, You only decide what you want to do. You have the potential. If you don't want to give, you don't give, but I can't do it."

Then, Sant Ji said, "Okay, never mind, ask him to come. I'll give him initiation." And then, all of these people were initiated.

So, he was so dramatically transformed, in this program and after initiation that, when he went back, whenever there was a Satsang in the village or elsewhere, wherever there was a bhandara, he would always come before, and then he would clean the place. He would do a lot of seva. He would lay down the mats and break firewood. He would do all kinds of seva and he would always be there before the Satsang. He was from a harijan family and the rest of his family members used to eat non-vegetarian food, etc.

So, he rented a small house and he started staying on his own. He would cook his own food and he would stay all by himself there. So, he did a lot of meditation for the next six years after he was initiated. And he used to do a lot of seva, come five to ten days before the big programs and

do a lot of seva there. And he also did his own meditation and he continued to stay independently.

Now, this was only a period of six years after he was initiated. And two days before he died, he called the head of that village who was holding the Satsangs, who used to do seva of that Satsang. He called him two days before and he gave him two photographs of Sant Ji. He said, "See, keep these photographs because, after I die, I don't want my family members and other people showing any disrespect to them or touching these photographs. So, please put them in the hall." This is what he said two days before he died.

So, one day before he died, he brought new clothes, he wore new clothes, and he was very happy. And the day he died, before that, he made prashad and gave everyone sweets. He distributed sweets.

* * *

So, see the kind of transformation that happened and that came about. There was nobody else in that whole village who used to, otherwise, follow Satsang and Sant Mat.

Those who do their meditation regularly, before their death, they are informed by the Masters. They are so happy at the time of death that it is equal to a young man getting married. That is the kind of happiness that they have at the time of their death.

So, therefore, Masters say, "Do your meditation, listen to Satsang and regularly do your meditation so that your Master can shower His Grace, and you give an opportunity to Him to shower Grace on you."

* * *

So, the atmosphere is quiet and that's good for the mind. So, let us close our eyes and sit for our meditation.

33

SATSANG
11 Aug 2016 – Afternoon

There Is Nothing Constant In This World

The paathi sings the Bani of Sant Kabir Sahib from the book: Kabir Dohavali

Kaaya bauri chalat praan kaahe royee,
Kaaya bauri chalat praan kaahe royee.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib from His Dohavali. When the soul leaves the body at the time of death, there is considerable pain and the soul is sad because this company with the body has been there for some time. So, while that separation happens at the time of death, the body cries and the soul asks the body, "Why are you crying? Because I will be leaving and, that way, I have left several bodies before also."

Kal has created this entire creation and karmas, or deeds, are its essence. And these deeds or karmas are done at the behest of the mind. And, all the deeds that we do for the redemption, that account is also prevalent on the mind.

So, the mind has to come back and redeem all these deeds. Both the mind and the soul leave their body, but the mind and the soul are forever tied together. And this is for crores, or several hundred million years, that the soul and the mind have been tied together.

Several rishis and munis earlier have tried to control the mind. They have done austerities and penances for sixty thousand years, eighty thousand years. A lot of penance they have done to try to gain control of the mind. But, despite these penances for so many years, they have not been able to gain the control on that mind.

We can gain control of the mind when we go beyond Brahm because the mind comes from Brahm. So, when we go there with the Grace of the Master, we cross Brahm. And that's how we are able to separate the soul from the mind.

So, while in this body, whatever we do is all very limited, and we will not be able to gain control of the mind or separate it from the soul.

In this world, the mind is continuously doing these deeds, and all these deeds are getting built up on the mind. And for redeeming these deeds also, the mind has to keep coming back to redeem

each of these deeds. And the soul is tied up with the mind. So, the soul has to accompany the mind everywhere where it has to redeem these deeds.

Even in the Gita, it is said, "The soul leaves the clothes behind. It sheds off its clothes, and then dons new clothes." So, each life is like we take this body, and then once our activities here are over, we have redeemed all the karmas for which this body is built, we go to the next body. The Gita also says that we keep donning new clothes and we keep wearing new clothes and shedding the old ones.

Kaaya paay bahut sukh keeno,
Neet uti mali malin doyi.
So tan chiya char hoyee jae,
Naam na leye koyi.

Kabir Sahib says, "We take so much care of this body. We apply soap and we keep it clean, and we do all kinds of things to take care of the body. But, eventually, the soul has to leave this body, because this body has been given as per our earlier deeds. And we have been given a finite number of breaths that we will be able to take in this lifespan." As soon as that number of breaths are finished, that number of days, which we have spent taking those breaths, that comes to an end, and life comes to an end.

But, because we are ignorant about this reality, we start associating with everything outside. We associate with the world outside. We get attached here. We follow our desires here. And then, we keep suffering as a result of that, because neither our attachments, nor our possessions here, nor these relationships that we have here, will last forever. All these things have come to you as a result of your past deeds. And they will all stay here for a few days. And, as soon as that deed is redeemed, those things will go away.

Kabir Sahib says, "Great avatars like Rama have gone, and big, very learned people, like Ravana, have all gone, who had huge families and who were kings and who had large empires." So, all of them have died, all of them have gone, and there is nothing constant in this world. Everyone who comes into this world, whether it is an avatar of a god, or whether it is a Mahatma, or it is an ordinary person, everyone has to leave this body. Everyone has to die. The only difference is how people view this.

The Mahatmas view this world as something which is momentary because They keep Their death, They keep the end of Their life, in front of Their eyes at all times. They know that They have to go from this place and this is not continuous.

But, the worldly people feel this is something permanent, and they do not keep death in front of them.

Mahatmas come into this world. They may set up a number of ashrams. But, They have no attachment whatsoever with all these ashrams and all the things that are here. They are forever in love and intoxicated at the Feet of Their Masters. That is why Mahatmas very easily leave Their body in the final moments because They have no attachments whatsoever here.

Unlike that, the worldly people have got all their desires, have got all their attachments, and it gives them a lot of sorrow and pain when they have to die and leave all of these things here.

Kahat praan sun kaaya bavri,
More tore sang na hoyee.

The soul tells the body, "I'm going to be leaving. Our paths are different because I will be leaving you. I have gone in so many such bodies and I have left those bodies earlier also."

* * *

Sant Ji used to often relate this story about Sheikh Farid. Sheikh Farid was once going on the road. He used to usually go on His own on foot. So, He was once passing by a city, and there was a very well known and famous prostitute there. And one of her maids had prepared her eyeliner, which is called kajal here. It's made from the carbon sediment on a lamp when we burn ghee in a lamp. The sediment that accumulates around that lamp is very fine carbon. So, they extract that, and they make the eyeliner from that.

That maid was asked to prepare that eyeliner, and she was not very experienced. So, she did not prepare it as refined as it should be. It had some roughage in that. So, when that prostitute applied that, it burned her. It hurt her eyes in the night. And so she was beating that maid in the morning. She dragged her on the road and she was beating that maid. So, while that lady was beating that maid, many passersby were there, but nobody had the courage to go to her and tell her to stop beating that maid.

But, when Farid Sahib passed by, He tried to stop her. He went to her and told her, "Sister, why are you beating this maid? Please stop."

When He tried that, she told Him, "O fakir, you please continue on your road. You have got nothing to do with this."

But He kept insisting, and He kept trying to stop her from doing that. So, He again requested her to stop and wanted to know why she was beating that lady.

That lady then told Farid Sahib, "This lady, this maid, is ignorant, and she's not made that eyeliner properly. And, because it was not ground and it was not refined properly, when I applied it, it hurt me and I was not able to sleep. And I had stress in the night."

So, Farid Sahib told her, "Okay, please forgive her. She will not do that again."

Finally, after beating that maid, when He requested, she stopped. And Farid Sahib then continued and He left.

Later, this was after about a year or so, Farid Sahib was passing by that same town and He was passing by that road. But instead of taking that road inside, He was walking from the outskirts.

Now, it had so happened that about a month and a half before, that lady had passed away, and she had been buried in the cemetery on the outskirts of the town. So, animals in the night had dug up her grave and had taken out the body.

When Farid Sahib was passing, there were crows and vultures who were piercing her eyes and eating her eyes. So, as Farid Sahib was passing that cemetery and He observed this, He asked whose body that was.

Someone mentioned that it was the body of that same prostitute who had died recently. So, Farid Sahib addressed God and He said, "This is Your justice. This lady was complaining about a simple eyeliner that was hurting her. And today crows are eating her eyes."

* * *

Earlier, when people would do bad karmas in their lives, they had to redeem these in several, future lives. But, in Kali Yuga, when we are incurring some bad deeds and we are sinning, then we have to redeem that in this life itself.

Kahat praan sun kaaya bavri,
Mor tor sang na hoyee.
Tohee asmitra bahu ham tyaaga,
Sang na leena koyee,

So, the soul is telling the body, "Do not cry. I am leaving you. I have made friendships with several bodies like you. And I have sacrificed and left so many bodies like you. These things are determined by karmas."

Usara khet kai kusa mangaye,
Chaachar chavar kai paani.
Jeevat brahma ko koina pooje,
Murda ke mehimaani.

Kabir Sahib says, "After a person dies, there are ceremonies that are done after that. There are the rituals that are done after that." There is a grass called khus, and that grass is used for doing several of these rituals. So, Kabir Sahib is addressing that khus and He is saying, "These rituals are being performed on a dead body, but when the body was alive and God Almighty was in that body, nobody did these rituals."

For people who are old, oftentimes, they may have two or three children. And such old people get feeble. Even though they have two or three children, none of them are very eager to take care of these old people. They often try to say that their parents should stay with the other brother or sister and, likewise, they keep trying to avoid those responsibilities.

So, Kabir Sahib says that when they are living in this life, even then, at that time, they are not wanting to take care of them.

* * *

This is a story that happened in Bangalore. There was a wealthy family and the parents had five children. They were quite well off. They were quite wealthy and the father expired. And then it was decided to share. The mother decided to share that wealth among the five children. So, they split the entire wealth among the five children, then the question came as to whose house the mother would stay in. So, each one started pointing out the other. They were refusing to have the mother stay with them.

Now, this was being decided by the panchayat, by the local brahmin there, which is comprised, typically, of the seniors of a village. So, they tried to convince these five siblings as to how they should take care of their mother. But, none of them agreed.

So, the mother felt very sad at this, and then, it became late in the evening. The panchayat decided, "Okay, we will resolve this tomorrow." So, they postponed that session for the next day. Now, the mother felt so saddened by all of this, that none of her sons and daughters were willing to take care of her, now that the wealth had been shared. So, she committed suicide during the night.

* * *

We see this also in Andhra a number of times. The parents take care of about seven to eight children, but those seven to eight children cannot take care of their parents. So, this is what happens when they're old. Nobody is willing to take care of them and they are completely neglected. And then, after they die, once in a year, good food is prepared and that is left on their grave.

Seeva sanna sannka diya di brahma deekh,
Sesh sahasr mukh hoyee.
Jo jo janam liyo vasudha mein,
Thir na rahe hai koyee.

So, the soul is explaining to the body, "Even rishis, munis, and all the other people, everyone has to leave their body like this. So, don't cry and don't feel saddened by this separation of us,

because this has happened in the past. I have had to leave several bodies like this. And, in the future also, I'll have to make a friendship with several bodies and, then, separate from them."

Paap punya hai janam sangaathi
Samaj dekh nar lohi,
Kahat kabir abhi anthar ki gathi
Jaane biralaa koyi.

Kabir Sahib is explaining to Loi, "This is how the relationship is there between the body and the soul, and this relationship is not permanent."

Jaaa din man panchi udhi jeehe,
Jaaa din man panchi udhi jeehe.
Tha din tere tan tarvar ke
Sabe path jarijehe,
Tha din tere tan tarvar ke
Sabe path jarijehe.

Kabir Sahib says, "The birds, which are the soul and the mind, they will leave this body. This body, which is like a tree, all the body parts will be shed, and none of them will work. This tree will be shedding all its leaves." So, Kabir Sahib gives this example of a tree here. When the tree is green, all the birds come and flock together on the branches of these trees. And when the same tree sheds all the leaves and dies, nobody is willing to come on it.

So, similarly, this body, when the soul departs from it, it sheds off all the parts of the body and it becomes earth. It is of mud, and it will go back to mud, back to earth.

Yaa dehi ko garv na keeje,
Chaar kaag gid ke,
Tan gathi tin vista karam hai,
Who na tare khake udhe.

Kabir Sahib says, "Don't be egotistic about this body of yours, because this same body will be eaten by animals, or it will be buried. And when it is buried, it will again become soil again." The farmer will again till his land on this same soil, which will be your body, and your body will again be converted to fine dust particles, which will go in the eyes of that farmer. Because, where there are cemeteries, there are towns. And where there were towns, now there are cemeteries. Many times these places have changed like this. So, where we sit now would have been a cemetery at some point in time. That's over so many years and this keeps happening.

* * *

I relate this story to events during the Mahabharata. In those days, when this war was going on, in the evening at five o'clock, they would blow the bugle. And, at that time, everyone would stop fighting and go back to their respective camps. There was no fighting after that till the next day. So, this is how they used to fight wars earlier. And what used to happen was that people who were dead on the battlefield, or people who were deeply injured, those people would be looted and their jewelry or anything precious would be taken from them by those soldiers and they would go back.

So, Karna, on the eleventh day was also dying and, accordingly, people took all his ornaments and everything he that he had on him. And there was not a speck of any gold or anything on his body. So then, later, when it became quiet in the evening, Krishna told Arjuna, "Today, in this world, this soul will be departing. And there has been no one before this who has been so generous and fair. There will be no one after this who will be so generous and fair and brave."

So, Arjuna was wondering, "Who is this person?" So, he asked Krishna.

Krishna told him, "Okay, I will show you." Then, he changed the form of Arjuna to a fourteen-year-old boy and he himself changed and became a brahmin. Then, he took him to that battlefield. So, they went there, Krishna as a brahmin and Arjuna as a fourteen-year-old boy, and they went to Karna.

Karna was lying there and they asked for alms. So, as a brahmin, Krishna asked for alms from Karna.

Now, Karna recognized them and he said, "You have come so late. You have come now to me after everyone has snatched all my ornaments and everything that I had on me." He was such a generous person that if anyone would go to him to ask anything, he would always give it. And he felt, "If now I don't give or I ask someone to turn back empty-handed when he has come to ask me for something, then everything that I am called as generous for, that will no longer remain valid." So, he took out an arrow and he wrote in his blood and he said, "You take this to my home, you show this to my wife, and then, whatever you ask her she will give you, saying that I've asked her to give this."

The brahmin told him, "No, this is not right, because if I take a bloodstained letter of yours to your wife, then she will definitely not give me anything. Instead, she will curse me for doing this. So, if you have something to give me, you can give me now. Otherwise, it's okay. I will go back empty-handed."

So then, he thought, "What can I give him?" He remembered that he had gold, some cavities filled with gold. He asked that brahmin to go and fetch a stone, so that he could take out that gold from his teeth, and then be able to give that to him.

But then, Krishna told him, "No, you are already in so much pain. Now, if I bring you a stone and you will pull out your teeth, that will cause you more pain. I don't want anything by causing you pain like this. So, if you can give me something, it's fine. Otherwise, I'll leave."

Karna said, "Okay. Instead of asking you to fetch that stone, I will go myself and do it." So, he tried to roll to go and fetch that stone. And while he was trying to do that, Krishna changed his form and manifested as Vishnu, with one hundred arms. So, Vishnu told him, "I am very impressed with your generosity because even when you're dying, you're not allowing me to go empty-handed. So, ask for any boon. I'm willing to give you any boon that you will ask for. This whole war is being fought for the kingdom between Kauravas and Pandavas. If you want, I will give you that kingdom. I'll give you a new body and I'll give you that kingdom."

Karna told him, "I'm a kshatriya and it is against the ideas of kshatriyas to ask for life when they are dying on the battlefield. So, I will not ask you for another life. But I have seen you. I have got your darshan. That is all that I need. I don't need anything else."

But Vishnu insisted, "No, you ask for a boon because I want to give you a boon."

So, Karna said, "Okay, if you're insisting so much to give me a boon, then do one thing. You cremate my body at a place where no one has been cremated till now, and no one will be cremated in the future. It must be such a pure place only, where nobody has been cremated, either the final rites being done by a funeral pyre, or by burial. In such a pure place only, you do my last rites and cremate me."

So, Krishna then sat down and introspected. He spoke to Mother Earth and he asked her, "Is there a place on your back which is pure, where nobody has ever been cremated, burned or buried?"

Mother Earth started laughing and she said, "What are you asking me? There are hundreds and thousands of Karnas who have died before. And their hundreds and thousands of Krishnas who have come before. There is not a place for a needle where nobody has been cremated or buried, or whose final rites have not been done."

So then, finally, Krishna said, "Okay, I will give you your boon." And he lifted his left hand and he said, "Okay, get the wood." And he placed all the wood on his hand and he cremated Karna on his left hand. So, finally, Karna was cremated on Krishna's hand, and he was possibly the only person who was cremated like this.

The point of mentioning all this is that there is no place on earth which has not been a crematorium at some point or the other. Where there is a village, there would have been a crematorium earlier. And where there is a crematorium today, there would have been a town earlier. So, there is no such place where people have not died, been buried, or cremated.

Kava naina kavan hai shoba,
Kava roopa dikhe,
Jin logan nehi karath hai
Tehi dekhi jineh.

Kabir Sahib says, "After death, where is that beauty of those eyes? Where is the beauty of that body? Those people, who loved you because of your beauty, they are now scared to even sit next to you."

So, if there is a dead body, a family member dies in the night and his dead body is there, people are scared to keep that dead body in the night at their home. So, they, oftentimes, keep the body outside. They take some old bed cover and cover that body outside. And they are fearful that if he is kept at home, then he will become a ghost and he will possess somebody.

Ghar ke kahat sabere kaado,
Bhooth hoy daari chehe.
Jin poothan ko bahu prati paalo
Devi dev maneh.

Kabir Sahib says, "For that same child, for that issue, people go and do all kinds of rituals, go to deities, go to gods to worship to get a baby and ask for a child, and those same children today, they treat you like this." So, those same children, they are in a hurry to do the cremation. They take the body out of their home and they put in on the funeral pyre, and then they come back and forget about it.

Jin poothan ko bahu prati paalo
Devi dev maneh.
Tehi lehi baas diyo kopari mein
Shish por ke bikhareh.

This is a ritual mostly in northern India. When the body is being cremated by means of a funeral pyre, and when the fire is lit and the body is burning, the most difficult part of the body to burn and become ash is the skull. And, therefore, the ritual requires the son to take a big bamboo stick and then, beat the skull, so that the skull gets split into two or three parts, so that it can then get burned faster. This has become a part of a ritual, actually, to do this, so that the rites get over faster because there is a long queue for cremation. A lot of other bodies are waiting to be cremated. So, this whole ritual requires the elder son to take that bamboo and break that skull, so that it gets burned faster. And these days, now, because people all flock to the Ganges to do all this, they don't even burn the body fully. So, they burn half the body, and then they take it off. And then they take the next body for burning. So, this has become a ritual.

Kabir Sahib says, "You have done so much fasting. Then, you have done so much penance to get a good issue, get a good child, to ask for a good child. You have gone to gods and prayed for a good child. And then, finally, the child comes with the bamboo and breaks your head!"

So, this is how the world works. This is how it all ends.

Aajaa mood kare satsangat
Sant na mein kuch pahae,
Kahe kabir suno bhai saadho
Aava gavan nase.

Kabir Sahib addresses everyone as fools. He says, "Fools, please understand now. Go to Satsang. Understand and get awakened at a Satsang. Go to the feet of a Master and do your meditation and go within. And at least make a success of your life and understand what this reality is all about."

Because this is how the world will work and this is how you will keep coming again and again in a human birth. And this is how it will end every time you become a human. And so, therefore, go surrender to the Masters and take shelter under the Masters, and make use and a success of your life as a human being.

Aajaa mood kare satsangat
Sant na mein kuch pahae,
Kahe kabir suno bhai saadho
Aava gavan nase.

Radhaswami.

34

Meditation Talk
12 Aug 2016 – Morning

When The Simran Increases, Our Love And Attention Automatically Gets Focused Within

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BABA JI USED TO ALWAYS SAY in His Satsang that we should not look at Bhajan Simran as a burden. We should do it with love and affection. Without love and affection, it is not possible to do Bhajan, because our mind is outwardly bound to all outside attachments and desires. So, when we sit for meditation and it is not with love and affection, then it is a very dry kind of Bhajan and we don't get the satisfaction from that Bhajan.

Mahatmas say that there is only one love in us. That love, we have to see where that should be directed. So, if that is directed at the Feet of the Master, then we will get success in Bhajan. So, that one love, which we have, it is very easy to direct it outside, because we are attached outside. Our desires, our attachments, are all outside. So, the love for those things and our love, which is there, again gets connected in that direction. So, it becomes difficult when we sit for Bhajan. We are unable to get that love and affection at the Feet of the Master.

But, when we sit for meditation, if we do our Simran and we focus on our Simran then, as the Simran keeps increasing and progressing, our love and attention automatically start getting focused within and our love and affection goes to the Feet of the Master. And, someday when we get the taste of Naam within, then the mind completely changes within and starts focusing our love and attention within. And then we are able to sit for longer time in meditations.

It is difficult to bring about a transformation within ourselves unless we sit for meditation for longer hours. So, it is Simran, which enables us to do that. By doing Simran, we are able to, gradually, start sitting for longer hours and focusing within. And then, once we are able to do it lovingly and with affection then, gradually, our attention starts getting focused at the back of the Eye Center and we go and see the Radiant Form of the Master within.

Currently, our mind is repeating all our outside thoughts. Everything that we are attached with outside keeps getting repeated and the mind is constantly in that repetition. So, if we start repeating the Naam given by the Master then, gradually, the mind will shift, and that repetition will be able to cut out the outside repetition.

For this, it is equally important to listen to Satsang every day. If we listen to Satsang once in fifteen days or a month, then we will not be able to bring about that change or transformation. So, when we sit for Satsang at our homes, we can listen to those Satsangs in the DVDs. But, we should listen to that with complete focus and attention and with full love and affection, and leave all our other outside things that we are doing for that time, during which we sit for Satsang. If we sit like that, then it is as good as sitting in the presence of the Master. So, we should listen to Satsang every day. We should do our Bhajan also every day. And, whenever we have some free time when the mind is idle, we should do our Simran during the rest of the day. Now, by doing that, we will definitely start getting interested in the Path within and we will start getting our success on the Path.

Just as it is important to feed our body, every day we eat food, it is equally important to do Bhajan Simran, which is the food of the soul. By doing that, the soul will become stronger and the mind will become weaker.

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So, we have woken up in the morning. Our mind is quiet. A quiet mind is good for meditation because, as the day progresses, the mind starts getting more and more turbulent. So, we should make the most of that. We should sit down and close our eyes and get connected to Simran and Dhyan.

35

Meditation Talk
12 Aug 2016 – Afternoon

The Fakir And The Ants – When We Start Seeing God In Everything

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SANT JI USED TO MENTION often in His Satsangs that the heart of a fakir, it is so generous.

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He talks of this fakir who collected on his daily alms, his roti, and he was sitting at the outskirts of the town near a temple. And he ate his food and he had kept two rotis to be eaten later in the day. So, he had eaten in the night and he had kept two rotis to be eaten the next day. And he slept that night there and, next day, he left and he started walking onwards. And, after some time, after walking ten kilometers, he stopped at a well nearby to eat something, and he opened his package.

When he opened his package in which he had tied the rotis, he saw that there were ants in those rotis. Now, he felt, "If I open these rotis to eat here, then, what will happen is that these ants, who have come along with me, will now spread out here, and some would have left their families at the temple. So, if I open them here, then they will be away from their families."

So, he again tied the package, walked ten kilometers back to that temple, and there he opened the package, so that the ants wouldn't get separated from their families. He opened that package and allowed the ants to come out. And then, he brushed them away and he, again, repackaged that roti and then walked back.

* * *

So, as we do our Simran and we do our Bhajan, we gradually start understanding these sensitivities. We start understanding how God is working within everything. We start loving these animals. We start seeing God in everything and we have more sympathy for all the beings. So, it is said, "If you do not have sympathy for other beings or other creatures, then even if you are a very learned and very evolved human being, even then, you are a butcher."

* * *

There are five things that are necessary for devotion. So, these five traits should be there in all the devotees. These five traits are necessary for devotees.

One is the company of Saints, they have to go in the company of the Saints, the company of Masters.

Then, surrender to the Masters. So, when they get initiated, they have to surrender to their Masters.

They should have compassion for all beings and compassion to one another.

They should be humble. They should have humility.

And they should do selfless service, selfless work towards others.

As we do our Simran and Dhyan, and as we do more and more of that, all of these five attributes automatically start becoming stronger within us.

And, if we are spreading in outward worldly thoughts, then our mind becomes impure. And, because it is impure, it is wavering that much more.

By doing Dhyan Simran, we get peace of mind. And, on top of that, we also get the Grace of our Masters. And, if we do not do that and we are spread in worldly thoughts, then we become more sorrowful.

So, it's necessary for us to sit for meditation and do our Simran and Dhyan every day. This is our true work. And all other work, which we are doing during the days, is working for others. So, we should take our time for meditation on a daily basis.

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So, this time is good and we should make the most of this time. Let us close our eyes and get connected with Simran and Dhyan.

36

SATSANG
12 Aug 2016 – Afternoon

By Meeting The Saints, The Fire Burning Within Us Of Desires, Ego, And Anger, All That Quells Down

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The paathi sings the Bani of Sant Paltu Sahib from the book: Sahib Ki Bani, part 1...

Bada hoy tehi poojiye santan kiyaa vichaar.
Bada hoy tehi poojiye santan kiyaa vichaar.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Paltu Sahib says, "Once, all the Saints sat together and They decided as to Who is the biggest of them all and Whom everyone should be worshiping." So, They looked at 330 million gods and goddesses. And, in all of that, there are three who are the supreme gods amongst all of these; that is Brahma, Vishnu, and Mahesh. So, these three were the bigger gods among all of the gods and goddesses. However, Brahma, Vishnu, and Mahesh have been created by Maya. And then, Maya, along with Brahma, Vishnu, and Mahesh, have created the 330 million gods, and the 8.4 million life forms that are there.

So, each of these bodies or forms were made, and then the souls were set inside each of these forms. Each of the souls were put in each of these forms. And then, different places were decided upon for where each of these forms would be staying or residing.

So, there is heaven, there is Vaikuntha, and there is Kailash for the gods and goddesses to stay. But, in those heavens also, the essence is still karmas. So long as there is a body, the essence still remains the karmas or deeds. So, again, for creating the other forms, these three among themselves have taken each other's help, because the three still come within the realm of the three gunas, which are tamo, rajo, and satogun.

Santhan kiyaa vichaar ghyaan ka deepak leenha,
Santhan kiyaa vichaar ghyaan ka deepak leenha,
Devatha tethish kot nazar mein sab ko cheenaa.

So, these Saints were introspecting and They were seeing and assessing all the gods and goddesses. And then, among the gods, They also saw Indra. They felt that Indra is the king of other gods and goddesses. Even about Lord Indra, there were occasions where the demons, or the Rakshasas, and like Sumbha and Nisumbha, or Jalandhara, or Mahishasura, these were

Rakshasas who had mystic powers. And they were also attained within. And when they had attacked the heavens, even Lord Indra could not contain that. And then the gods had gone again to Brahma, Vishnu, and Mahesh for help. And even Brahma, Vishnu, and Mahesh, along with these 330 million gods and goddesses, could not control, or could not defend, against Mahishasura, Sumbha, Nisumbha, and Jalandhara who had a lot of mystic powers and who had done a lot of tapas. So, all these gods and goddesses could not defend them. And then, finally, all of them went to Maya.

Maya came in the form of Durga. And then, she came to their defense and she killed these Rakshasas.

Jalandhara was a daitya, and he had, again, a lot of mystic powers. He would often attack gods during the nighttime and, during the daytime he would hide in the oceans. And it was very difficult for the gods to locate him during daytime and attack him or kill him. So, they were scared of him and they went to Brahma, Vishnu, and Mahesh for help.

Again, Brahma, Vishnu, and Mahesh could not defend against Jalandhara. And all of them went to Agastya Rishi. And he was a great rishi actually, and he had lots of powers. So, they went to him, and they asked him if he could dry up all the oceans and seas by drinking them. And, if he could do that, then they could locate Jalandhara and be able to kill him.

So, Agastya listened to them and then, to help them, he left his tapasia and came down. And then, he put his open palm in the ocean and sipped that ocean, and all the oceans and seas were swallowed by him. So, he drank up all the oceans and seas, and then these daityas were located by the gods and goddesses, and then they killed them. And after that, Agastya reinstated all that. He put the water back, and the oceans and seas came back to their normal state.

So, the point is that where gods and goddesses find it difficult, they go to Brahma, Vishnu, and Mahesh. And even where they find it difficult, they go to people who are of a higher order and who have done penance, and who have done their austerities and have gained a lot of these powers.

Sab ka khandan kiyaa khoj ke teeni nikaara,
Sab ka khandan kiyaa khoj ke teeni nikaara,
Teeno mein duhi sahi mukthi ka ekai dwaara.

So, the Saints introspected with Their Eye of Knowledge. And They introspected and decided who was the stronger in all of these. And They evaluated all the gods and goddesses, and among all the gods and goddesses, They selected these three gods, which are Brahma, Vishnu, and Mahesh. And They felt that these are the stronger gods amongst all the gods and goddesses. And, within the three then, They took out Shiva, because Shiva is governed by the tamsic guna. And so They took out Shiva and They were left with rajsic and satvic gunas. And that is how Brahma and Vishnu were the two gods that were left. But then, They felt that these two gods are

also not above the gunas. They are also determined and governed by the gunas. And the only way to get out of the gunas is to go above the Brahm. And these gods are not above Brahm. So, therefore, They felt that it is only the Saints who have, actually, gone beyond Brahm. And that is why They are beyond and above the gunas. So, finally, the Saints decided that it is the Saints Who are more powerful and stronger than all the gods and goddesses and Brahma, Vishnu, and Mahesh, all of them.

Hari ko liyaa nikari bahur tin mantra bichaara,
Hari ko liyaa nikari bahur tin mantra bichaara,
Hari hai gun ke beech sant hai gun se nyaara.

Paltu Sahib talks a little more on these gunas and between these three gods; that is, Brahma, Vishnu, and Mahesh. They first took out Mahesh, and then they were left with Vishnu and Brahma, who were governed by satvic and rajsic gunas. So again, between rajsic and satvic, they took out the rajsic guna, because they felt that satvic guna is the highest in the order of gunas. And, therefore, they took out Brahma also. And they decided that Vishnu, amongst all the gods, is the strongest one.

Palatu prathamai sant jan duje hai karthaar,
Palatu prathamai sant jan duje hai karthaar,
Bada hoy tehi poojiye santan kiyaa vichaar.

So, the Saints still felt that Vishnu is also governed by the gunas. So, if you have to go beyond the gunas, which is where the Saints go, then with Them only you go above the gunas since They go beyond Brahm. So, finally, They decided that it is the Saints Who are of a higher order than all of the gods and goddesses taken together.

All the people, all of us, are governed by the three gunas. And these three gunas determine our attributes, our vices, and our characteristics. So, each one may have a higher element of one of the gunas and a lower element of the other gunas. So, depending on how the three gunas are composed within the person, the characteristics of that person are determined.

Those with satogun, which is predominant amongst the gunas, they are people who are more drawn to religion, to worshiping gods, goddesses, or going to pilgrimages and eating vegetarian food, and these kinds of attributes.

Those with a higher element of rajogun, they will be people who will be more learned and intellectually more sophisticated, like the scientists or pundits, or professionals, or such people.

Those with a higher element of tamogun are drawn to more intoxication, non-vegetarian food, hurting people or killing people, and those kinds of features.

Seethal chandan chandrama thaise sheetal sant.

Seethal chandan chandrama thaise sheetal sant.

In the following Bani, Paltu Sahib talks about how we have three things that soothe us. One is cold water, which is very pleasant to drink and we get soothed when we drink cold water. Likewise, there is sandalwood. And that sandalwood is very pleasing and soothing to snakes and such other creatures who go and wrap themselves around the trunk to feel that soothing feeling from the sandalwood. And the third is Saints, Who are also very soothing because of Their calm nature. Because, in this world, where we have all these burning desires, attachments, and we have a lot of sorrow that is there, which is prevalent everywhere, Saints with their Satsang bring about a lot of soothing and calm the people down and make them more aware of reality. Also, people who have been very violent, people who have been dacoits, thieves, or robbers, and such people, when they have come in the company of Saints, and have surrendered to the Saints, then they have also been able to convert the bent of their tamogun into satogun. And they have also been able to transform themselves by surrendering to the Saints. And that is how Saints have been able to calm them and soothe them.

Thaise sheetal sant jagat ki taap bujaave,
Thaise sheetal sant jagat ki taap bujaave,
Jo koyi aavai jarath madhur mukh bachan sunaave.

Paltu Sahib says, "Those people who are in grief or are in sorrow, because of their difficulties in life, because of anger, hatred, and such other things when they come in the company of the Saints, these Saints have been able to soothe them by pleasant talking by word-of-mouth."

People have been lost in their worldly thoughts, desires, and attachments, and they are constantly in the sorrow of this world. When they have come in the company of the Masters, and they have followed the Teachings of the Masters, they have been able to transform themselves and get the soothing effects of the Masters.

He talks about selflessness and the trees are selfless when trees give us fruit. They bend down with the weight of that fruit. And when we throw stones at these trees, they still give us their fruit. So, all these trees, they are selfless. They do not eat their own fruit. They give this fruit selflessly to others.

The other example like a tree is the pond. The pond collects the water from various sources and it does not drink its own water. That water is then served to several animals for the purpose of quenching their thirst, to the farmers to till their land, to thirsty people, so everybody gets the benefit of that water, which the pond holds for others, which it doesn't drink itself.

The other example is clouds. They collect water from the various oceans and seas from thousands of kilometers away, and then they carry this water. And they shower rain across a vast land, and they provide water to the people. So, even the clouds take shape and take their body for a selfless purpose. It is only for carrying the water from the seas to the places which require

these waters. And without this selfless help from clouds, we would be left with no water on land and we would not have drinking water and water for our farmlands.

The fourth example is Saints. Because Saints are compassionate, They are always selfless and thinking about others. All the worldly people think about themselves, their families, and their occupations, etcetera. It is only the Saints and Masters Who think of all the others who come and seek Their help. And They go from place to place, and They shower Their Grace and give Naam to the parched souls who are lost in their sorrow in this world. They sprinkle the drops of Naam on these parched souls and make them aware of Reality. So, They go from place to place and They stay in different states, in different places, with whatever is offered there in terms of stay and food. They accept that with humility. And They only do this all for the selfless help that They are offering to the souls there.

Dheeraj sheel subhaav chima na jaath bakhaani,
Dheeraj sheel subhaav chima na jaath bakhaani,
Komal athi mrudhu bain braj ko karathe paani.

Paltu Sahib says, "They are very compassionate and They are selfless. They are very modest and They are satisfied with what They have. And They help the others. So, They are very selfless towards others." They come to help the souls who are in sorrow in this world.

The souls are torn by their own desires and attachments, and by Their Satsang, They offer Their calm and selfless help to such souls. By coming to Satsang and listening to Satsang, these souls are able to get the soothing calmness from the Masters.

So, everyone is doing and pursuing all their worldly desires, but they are able to understand the Reality and they are able to conduct themselves properly with the help of Satsang from the Saints.

Those of us who are also suffering a lot, if we see people coming to Satsang, they have a lot of resolve in their mind. They are better equipped to handle all of this worldly sorrow that comes to us in the form of all of our attachments and desires and all of these things.

* * *

So, when we talk bad about others, I want to give a small example. That is, how does that affect us? There was this king who used to give a lot of food to poor people and he used to often give good food to a lot of brahmins. He used to invite about four thousand to five thousand brahmins every year, and then he would give them food and he would donate food, etcetera, to them.

So, one such year, he sent out invitations to all these brahmins to come, and he set up a place for doing that. He had invited all these brahmins on that day, and food was being cooked in an open area, where different types of food like kheer, khichree, and vegetables, etcetera, and sweets

were being cooked. And all the brahmins who had come for eating were waiting in the shade of several trees that were there in his garden.

And, during that time, there was this eagle, which was flying up, and it had a snake in its mouth. While that eagle was holding this snake in its mouth, it was holding it tight. So, the poison that was there in the snake, that bag of poison, which was there, that came out of the snake and fell down into the food that was being prepared. Nobody noticed it, so it fell into that khir, which was being prepared.

So, that khir was prepared and it was served to all of the people. So, that snake was an extremely poisonous snake, a very potent poison was there. So, after eating, within about ten to fifteen minutes they all started becoming black, because of the poison. And they all started dying. So, that way, about five thousand people died in that.

After this happened, the Lord of Judgment inside was talking, and there was this discussion between themselves. And he was wondering as to whose account will this karma go now?

So, Chitragupta had asked this question to Dharam Raj.

Dharam Raj said, "Let us evaluate. So, one is the cooks who cooked this food." But he said, "The cooks did not know this had fallen into the food. So, it was definitely not their intention to serve poison. So, they should not be held accountable for this. The other is the king who has called everyone to eat. And he is the person who has actually served this food to everybody. But then, the king, in fact, had good intentions of serving good food. It was definitely not the intention of the king to have this poison drop into his food and serve that food. And he was not even aware that such a thing had happened. So, it should not be the king also who is responsible for this. Then, is it the responsibility of that eagle which was flying? Because that is the one that had that snake drop that poison. But that eagle was hungry for so many days. It was, again, not the intention of that eagle to drop that poison into the food below. It was only taking its own food and flying towards its own house. So, again, the eagle should not be held responsible."

So, the Lord of judgment said, "Okay, let us keep these karmas pending. We will decide what to do with it." So, about a year passed after that. And it so happened that there were a few pundits who were passing by the palace. And it was dusk and night was approaching. So, they decided to take a stay over at a nearby place, so they talked amongst themselves, saying, "The king of this place is a good person and he is known for his hospitality of brahmins. So, let us go and stay at his palace only."

While they were walking towards the palace, there was a house in between. And the housewife there, she noticed that these ten pundits were walking towards the palace. She stopped them and she just questioned them as to where they were headed. So they, accordingly, told her, "We are headed for the palace. And we'll stay overnight there, and then leave for our place."

She immediately stopped them and said, “Don't you know about this king? Last time, about a year back, he killed about five thousand brahmins. And you still want to go there?”

So, the Lord of Judgment immediately got alerted and he said, “Okay, I have found the person whose account into which these entire karmas are now to be written. It is that housewife.”

* * *

So, if we do not know the facts and we speak ill about somebody behind the back of that person with intentional malice, there-is no bigger sin than that.

Therefore, Guru Nanak has also said, “To speak ill about anybody is not a good thing. So, without knowing the truth behind it, where we falsify and speak ill about somebody, that's not a good thing to be done.” And, that way, even the bad karmas of the person whom you are speaking ill about, those karmas are also taken and assumed by us without our knowledge of it, and without that person's knowledge about it.

So, therefore, Mahatmas caution us that we should not speak ill about other people, especially when we do not know the facts and we talk ill about somebody. That, we should completely refrain from doing.

Rahan chalan muskaan ghyaan ko sugandh lagaave,
Rahan chalan muskaan ghyaan ko sugandh lagaave,
Teen taap mitjaay sant ke darshan paave.

Paltu Sahib says, “Due to the Saints, when we meet the Saints and, in Their ordinary course of life also when people meet Them, a lot of our karmas get redeemed because of that.” Their attitude, Their way of living, is very unique. And that is what attracts other people also to come to Them.

Palatu jwaala udhar ki rahai na mitai turanth,
Palatu jwaala udhar ki rahai na mitai turanth,
Seethal chandan chandrama thaise sheethal sant.

By meeting the Saints, Paltu Sahib says, “The fire burning within us of desires, of our ego, and our anger, and all of that, all that quells down and we learn to become humble and we get the soothing feeling of humility when we meet and come in the company of Saints.”

Paltu Sahib says, “The moon is very pleasant and calming and, like that, where there is cold water in summer, that is also very pleasant and calming. Similarly, for the worldly people, when they go and meet Saints, it is also very calming to them.”

Deth leth hai aap hi palatu palatu shorr,
Deth leth hai aap hi palatu palatu shorr.

Paltu Sahib, in the third Bani, says, "The God Almighty is the Giver. He is giving everything. But we are saying that these things are all being done by us."

* * *

One of the courtesans of Akbar was Rahim Khan, and he was a very good singer. And he also was a very generous person. So, he used to donate a lot of monies and other things to people. So, though he was a Muslim, he worshiped Lord Krishna and he was devoted to Lord Krishna all his life. And he was an extremely good poet. And he was also a very good friend of Tulsi Das.

Whenever Rahim Khan would donate money to people, he would always bow down his head and he would keep his hand at a higher level. And he would give the money with closed eyes, not seeing the person to whom the money was being given.

Some people went and tried to find out from Tulsi Das as to why Rahim Khan does this action when he is donating money. Why his hand is up, his head is bowed down, whenever he donates money to anybody.

So, Tulsi Das wrote a letter to Rahim Khan, and in the letter, He asked this, "I've heard that you, whenever you donate money, you raise your hand and you give the money with your head bowed down. So, where have you learned to do this?"

Rahim Khan replied to Tulsi Das, "Tulsi Das, you know everything, yet you are asking me. You know that the Giver is different. God Almighty is the Giver. So, whenever I give, I bow down in shame, because people talk about me giving. So, whenever they praise me for making their donations, and I know that the Giver is God Almighty, I bow down in shame." He said, "It is God Almighty Who is the Giver. I'm only a tool there. But people often praise me for giving this. They do not, however, praise God Almighty Who is giving them this money. So, therefore, I always bow down in shame and I give that money by my hand raised."

Paltu Sahib also says, "People often praise me for doing various things, but it is God Almighty Who is the Doer."

Palatu palatu shor ram ki aisi ichchaa,
Palatu palatu shor ram ki aisi ichchaa,
Kaudi ghar mein naahi aap main mangau bichcha.

Paltu Sahib says, "I am a poor person. I ask for alms and I eat. I hear people talk and refer to me as a Mahatma, that 'Paltu is like this, Paltu is like that'. But I am a poor man and I ask for my food and I eat."

Therefore, when we tread on this Path of our Master, and we walk with His Teachings, then the Master also opens up and He also showers His Grace. And He makes sure that there is no difficulty that His disciple faces.

* * *

So, when Sant Ji asked me to come into Andhra and set up the ashram, all that I had was my clothes, which I had from the earlier ashram that I was staying in. So, I only had these clothes and I was worried as to how I would set up a dwelling here. How I would set up an ashram and do the Teachings. So, with those thoughts, I had come back here.

But it was His Grace that a person came from Mumbai by the name of Bhola, and he gave me money to set up the ashram. And with that money, we purchased that land parcel and we started doing our farming there.

Now, that Bhola, over a period of time, I don't know what happened to him, but he stopped coming, and then he also asked for his money to be returned. I told him, "From the farm produce that I have I will give you all that money back." And I repaid that. He had given me some twenty-seven thousand rupees and I repaid all of that money back to him over the next five years.

So, this is how, in strange ways that He works. I had no means. I had no money. And I had started with this help that came up my way. And, from that point till now, we can see how that ashram has progressed from time to time. It is not only that first instance where I got help from my Masters. I have always received that help forever from them. And I still continue to get Their help. Now, in fact, that ashram has progressed well, and I have given and donated monies to several other villages to set up their halls for meditation and Satsangs. So, see how it works. From a person who had no money, to a person who is now made capable of giving money to others, all this is the work of my Masters.

So, it is the Grace of the Masters that convert a person who is a person who has nothing and who needs the resources, to a person who is giving resources, who is donating monies.

Paltu Sahib also says, "I'm a poor person, but everyone outside in the world is making a noise and saying, 'Paltu is a Mahatma, Paltu is this, Paltu is that'."

Raayi parbath kare karein parbath ko raayi,
Raayi parbath kare karein parbath ko raayi,
Adhanaa ke sir chatr paij ki karein badaay.

Paltu Sahib says, "God, that Giver, that Almighty, that Satguru, He has the power of making a mountain into a mole hill, and a mole hill into a mountain."

Leela agam apaar sakal ghat antharjaami,

Leela agam apaar sakal ghat antharjaami,
Khaahi khilawahi ram dehi ham ko badnaami.

Paltu Sahib says, "It is God Almighty Who is omnipotent, Who is everywhere. He's in all the beings. And He is Who is giving everything to everybody and taking care of everyone's needs. And yet, people are saying that 'It is Paltu who is doing it'."

So, the Doer is God Almighty. But He is forever gracious and graceful to the Masters and to the followers.

Ham so bhaya na hoyegaa sahib karatha mor,
Ham so bhaya na hoyegaa sahib karatha mor,
Deth leth hai aap hi palatu palatu shorr.

Paltu Sahib says, "The Giver is God Almighty. Only He is doing everything. He is the Doer of all that is happening. And yet, people are giving the credit to Paltu." And they are saying, "It is Paltu who is doing this." Because one of the great features of God Almighty, or one of the great attributes, is that He always gives the credit to His Sons, His Beloved Sons, and it is He who is actually the Doer of everything.

Ham so bhaya na hoyegaa sahib karatha mor,
Ham so bhaya na hoyegaa sahib karatha mor,
Deth leth hai aap hi palatu palatu shorr.

Radhaswami.

37

Meditation Talk
13 Aug 2016 – Morning

At The Time Of Death, The Soul Comes To The Back Of The Eye Center And Judgement Is Passed As To Whom This Soul Belongs

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THIS IS AN INCIDENT with Sawan Singh Ji Maharaj.

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He was sitting once and four devotees had come to meet Him. Bibi Lajo was preparing tea for them and Bibi Ralli was sitting in a corner, near the kitchen and she was sitting in meditation. She often sat like that in meditation. So, she used to go within in her meditations. Every time she used to go on the right side.

Once, she wondered what would be there on the left side. So, she decided to go on the left side. She went on the left side, which is the path to hell, and she witnessed hell there. She saw these agents of death giving different types of punishments to various souls. So, once she was there, she was petrified with what she saw. And, because of that, she could not go forward, nor could she return. So, she was stuck there and she was in terrible fear.

Now, as she sat in the meditation, her body also was trembling and it started becoming yellow in color. Bibi Lajo was cooking there. She saw this and she noticed that she was trembling and her body was turning yellow. She got scared and she went to Sawan Singh Ji Maharaj to tell Him. So, Sawan Singh Ji Maharaj came immediately to see her. And, when He saw her, He put His hand on her forehead and brought her soul down.

So, when she came back to normal, she still could not talk for some time. She was too scared. Later, the ladies asked her, "What happened? What did you experience?"

So then, she told the other ladies, "When I went within in my meditation, I went on the left side and I went inside hell. And there I was so petrified that I could not move from there from what I had witnessed. And that is why my body also had that effect."

* * *

So, when our body withdraws from the nine doors and comes at the back of the Eye Center, there you clearly see two paths that are there. On the right side is the Path, which is more lit up and brighter, and on the left side, there is a path, which is of a darker light.

Sawan Singh Ji Maharaj has also said in His Bani, "Leave the darker path and catch the brighter Path. And then on that Path, you go and catch the Sound Current."

So, on the left side there Kal stands, and on the right side, the Master stands. When, at the time of death, the soul comes at the back of the Eye Center, the judgment is passed as to whom this soul belongs.

So, there it is decided. And, if it is a worldly person, then Kal takes the soul in his mouth and starts chewing the soul. Now, at that time, the soul's attention is still inside the body and he has not left the body. So, it goes through all that suffering and tremendous pain. Kal chews the soul of the worldly person for some time and then takes him out. After he chews the soul and he takes the soul out, then that soul is given to the angels of death, and then the Lord of Judgment passes his judgment and all those things happen later.

Now, if the soul is belonging to the Master, then the Master takes charge of that soul and takes it on the right side on the Path within and, inside only, the Master connects it to the Sound Current and takes it up.

Therefore, the Saints say, "Do your Simran and Bhajan so that, at the final hour, it becomes easy for the Master to take the soul."

* * *

So, it is morning time. This time is good. The mind is quiet and we should make the most of this time. So, we should close our eyes and sit for our Simran and Dhyan.

38

Meditation Talk
13 Aug 2016 – Afternoon

The Enmity For All Ages Between The Worldly People And The Devotees

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KABIR SAHIB IN HIS BANI has said, "There is, in all yugas always, this difference and enmity between worldly people and the devotees. Because worldly people feel that people who are devotees have nothing better to do." So, devotees close their eyes and they sit, and worldly people think lowly of people who are in devotion. They also spread all kinds of rumors about the Masters, saying that they do not believe in various religions and they are trying to do some cult of their own and so on and so forth.

Even for Kabir Sahib, there were a lot of problems created by the kazi, who was the religious priest of Sikander Lodi, the king of that place. So, at his behest, the king ordered that Kabir Sahib should be executed. And they tied Him with chains and they put Him in the Ganges so that He would drown. But that did not work, because Kabir Sahib again appeared to be sitting next to Sikander Lodi whenever they did this. The other thing they did also, they tried to put Him in a boiling cauldron of water. And they put the lid on so that He would boil inside and die. But, again, He appeared to be sitting next to Sikander Lodi. They even intoxicated an elephant and they put Kabir Sahib in the same compound with that elephant, so that He would be crushed by that elephant. But, then, the elephant visualized Him as a lion and it did not do anything. So, all these attempts of Sikander Lodi failed.

It so happened that Sikander Lodi, the kazi and Kabir Sahib, they were on the banks of the river Ganges.

Now, in Varanasi, what happens is, there are poor people and they have some child or someone dies, like that, they take them to the ghat there, to the bank, and then they do the final rites there. It is considered auspicious. So, they do that. But, where people do not have money to do all those rites for which all those brahmins charge them, what they do is, they wrap the body and, especially where there is a child, they wrap the body, and then they put it inside the Ganges.

So, there was a dead body of a boy like that, which was floating in the Ganges where they were walking. So, the kazi told Kabir Sahib, "Okay, you call that body here, then I will believe you."

Kabir Sahib said, "O Kamal, tu kaha chala." So, He said, "Where are you going, Kamal?" (Tum idhar aajao.) "So, you come here."

He untied that dead body, untied the ropes, and that boy walked out of the Ganges. So, the kazi felt that, perhaps, he had used some mystic powers. "Maybe he has used all his mystic powers. Let us try again."

So, there was another dead body of a small girl that was floating in the river. The kazi told Kabir Sahib, "Okay, if you can call this dead body out also, then I will, perhaps, believe you."

So, Kabir Sahib called that dead body, "O Kamaali, come out. Where are you going?" Again, that dead body also was untied and that girl also came back and walked to the banks of the river.

After these incidents, the kazi stopped bothering Kabir Sahib and then, in Sikander Lodi's palace and kingdom, Kabir Sahib used to do a lot of Satsangs.

So, the king of Varanasi, Bir Singh, and Sikander Lodi, both were initiates of Kabir Sahib.

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So, there is this enmity for all ages between worldly people and devotees. Now, initially, they did not accept these devotees and this kind of devotion, but now, gradually, they are beginning to accept it.

So, we are indeed fortunate to be in this time where it is not such a problem and Sant Mat is accepted globally. And people, who do accept Sant Mat and come on this Path, do not find it very difficult. So, we are indeed fortunate that we have got a Living, True Master Who has initiated us, and we have the fortune of being initiated. So, we should spend, every day, our time in Satsang and doing Simran and Dhyan Bhajan.

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So, the atmosphere is good. It is quiet and we should make the most of this time. We should close our eyes and get connected to Simran and Dhyan.

39

Questions & Answers
13 Aug 2016 – Afternoon

Written Questions Submitted For Reply

Ashok:
Okay. We 'll proceed with the question-answer session.

Question:

The first question is...

Does the soul go through the crooked tunnel before entering the second plane? Does that tunnel rotate? Do the souls get lost in it?

Babaji:
So, this is only a tunnel. It is in the shape of an 'N'. It goes up from the first plane, comes down a little, and then goes up again. So, the Master is always with the soul. So, there is no question of the soul getting lost.

* * *

Question:
The second question is...

What is it like when the soul enters the Causal Plane, the second plane?

Babaji:
These matters are only discussed during initiation. So here, there are a lot of non-initiates also sitting. So, these questions, we can get them addressed in a personal interview.

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Question:
Is Maha Sunn part of Bhanwar Gupha? Is there anything dangerous in Bhanwar Gupha?

Babaji:

So, one should not worry about all these questions and these things inside like this. Firstly, these things are explained during initiation. So, if someone wants to know this, then in a personal interview it can be explained. However, one need not dwell too much on these matters because, as soon as the attention gets focused at the back of the Eye Center, the first thing that happens is, your Master is there in the Radiant Form. Thereafter, your Master is always with you, right up to going back to God Almighty. So, at no point do you need to have any fear because you will always have the company of the Master.

* * *

Question:
The next question is...

If a disciple dies and must finish his devotion in the higher planes, what is that like? Does the disciple remember his past lives? Is he alone while doing the devotion, or can he see friends and family members? Does he do devotion full-time, or can he enjoy activities outside of devotion as well?

Babaji:
So, for those who do not do their full devotion in this lifetime, but who remember their Master and who are, otherwise, having love and affection for the Master, the Master definitely comes to take them. And then, at the higher level, that is the level in which the first Name has been given to you. At that level, the soul is made to do the devotion. There, once the attention of the soul has crossed the nine doors and is at the back of the Eye Center, and at the time of death, it goes up with the Radiant Form of the Master, the first thing that goes away is your intellect and your mind, your thinking capability here. So, everything that you have in this world, all this is all left behind. There is nothing that goes with you beyond this. So, there, when you sit in the first level, the Master makes you sit in the presence of Jyoti. And there, you will have the Darshan of Jyoti, and you will have the Master there. And, like we are sitting here, there will be other souls who are also enjoying that Darshan of Jyoti and the Master. And by just seeing there and listening to the Sound Current, because as soon you die, your Sound Current gets connected. So, you are listening to the Sound Current. You're having the Darshan of Jyoti and you're seeing the Master. With all of these, your karmas are getting rapidly redeemed. And all are sitting together. There is no family that you will be having there or you will be taking from here. So, you're simply sitting and your mind and intellect are not there. So, you’re not thinking. You’re listening to the Sound Current and you’re having the Darshan of the Master and the Jyoti there. After we die, the mind, nevertheless, is still with you, though your intellect and your thinking faculty now are no longer there. But, the mind is still with you. But, the mind now has a different characteristic, because it is not discouraging you from doing meditation. It is also connected to the Sound Current, and it is interested in going further within and up to Brahm, which is its place.

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Question:
Does the power of Prashad diminish over time? For example, sometimes, I like to save my Prashad from the Master and have it before morning meditation. Is it better to eat it right away?

Babaji:
So, there is no time element in Prashad. The Master gives Prashad. People keep it for a very long time, for several years also. So, there is no difference like that. It doesn't diminish by keeping it like that.

* * *

Question:
The next question...

When contemplating the Form of the Master, should we imagine Him inside our head in the room where we are sitting, or in a location where we actually saw Him before? Are there other best practices for contemplating the Form? Is it better if He is still, or is it okay to keep it switching between different images that we have experienced of the Master? So, like Master sitting there, standing, wearing different clothes, etc.?

Babaji:
When we are sitting for meditation, when we are closing our eyes, we are contemplating the Form of the Master at the back of the Eye Center. So, we have the mind there and we have our faculty of visualization there with the mind. So, what we have to do is, we have to do our Simran with the mind. So, we have to do our repetition of Naam there. And we have to, in the faculty of visualization, we have to use that faculty of visualization to visualize our Master. It may not be only one image of the Master. It could be different images of the Master that you have met at different times. When we sit for meditation, we should avoid thinking of the Master sitting outside our body and where we visualize. For example, sitting in front of us, or standing in front of us, and then, we are trying to visualize Him. The visualization should focus at the back of the Eye Center. So, that is what we should be doing. And when we are trying to visualize the Form of the Master, we should not try to visualize any picture or photograph or photo frame or idol that we have seen of the Master. It should be of the Master Himself when we have seen Him with our own eyes.

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Question:
The next question is...

What kind of karma do we get for victimless, bad deeds? For example, if we drink alcohol alone, or indulge in lustful thoughts, no one else seems to be hurt by that. So, what kind of karmas do we get?

Babaji:
When the Master is saying that you have to refrain from such things, like intoxicants, we should refrain from these things. Now, there is definitely a karma that is built up. One is that, when we are intoxicated, the mind is not in your control. So, the mind is, therefore, bent to do things, which may not be appropriate, or will definitely have an impact on your meditation. So, these are influences, which are negative influences on the mind. Furthermore, to have these things done, there will be several other deeds that may have been incurred in the preparation of these kinds of things or these kinds of additives that you are taking, which may be inappropriate for you from your standpoint of karmas. Such intoxicants and drinking definitely have an impact on the mind. There was an incident where a person was simply explaining to another person that he should refrain from drinking, and he should stop that. Now, just on this discussion itself, that other person killed the first person, he murdered the first person. Also, by doing such things, we create problems in our families, which leads to other problems. So, therefore, this is all a buildup of your karmas. Whatever the Master tells you at the time of initiation, it is very important that you accept that and follow that.

* * *

Question:
This is a long question. I will just make it slightly short...

In the last year or so, any time that I meditate, I fall asleep, no matter what I do. Even right after enough sleep, I can't get my attention focused and I fall asleep. Otherwise, I have an active, stress-free life. And I meditate doing Simran, sometimes counting numbers, listening to my breath, or remembering Sant Ji. He initiated me about twenty-two years back. And I try to maintain my focus but, unfortunately, I go to sleep. What should I do to make my meditations successful? And do my sleepy meditations still… or is it worth something? I sit in the half-lotus position with a straight spine.

Babaji:
So, the state in which we do meditation, it is the fine state between sleep and between awareness, or between being awake. So, in that fine difference between sleep and being awake, is the state in which we are also doing our meditation. So, if we slightly go on either side, we get into that other state. So, also, when we meditate, the mind feels relaxed. When we are doing meditation, the mind automatically feels relaxed and there is a tendency to fall asleep. Now, what we should do is, if we are continuously getting into this situation, we should try to, perhaps, walk a little while doing Simran, or be physically active when we are doing Simran, so that we can improve our Simran. When we are sitting for meditation and we are doing Simran, whenever that Simran

stops then, we fall asleep. So, it is important that the continuity of Simran is maintained so that we are not affected by sleep. To improve that, you can, perhaps, walk a little and improve your Simran and get into the habit of doing Simran more continuously for a longer period of time. Then, when you sit for meditation, this will not happen. Also, we need to have more love and affection for the Master when we sit for meditation so that the Simran remains continuous for a longer period of time. Now, one way to do this is that, before you sit for meditation you can sing a bhajan of the Master. And, because of that, your love and affection will improve, and you will be able to do Simran for a longer time.

* * *

Question:
If the Master gives less Darshan to one disciple than to the other, does it mean that the Master is less satisfied with that disciple? Or the disciple has more or less karmas, that is why he or she gets less Darshan?

Babaji:
So, this is more of our perception, that we have different levels of Darshan. The Master always gives equal Darshan to everybody. And there is no such distinction between a higher disciple having higher karmas or lower karmas. Always, there are disciples having different types of karmas. So, the Master doesn't distinguish between these, and He gives impartial, equal Darshan to everybody. So, one should not carry such thoughts.

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Question:
Next question is...

Is there a hierarchy among satsangis based on who was earlier initiated by the Master? If not, what does Babaji think about the satsangis who feel they are superior to the others, based on these thoughts?

Babaji:
So, there is no such hierarchy between the senior and junior satsangis like this. Everything in Sant Mat depends on your action and your doing and deeds. So, people who have recently been initiated may be far more advanced than people who have been initiated for decades. So, there is no such hierarchy.

* * *

Question:
In the Anurag Sagar, it is written that 'those who have a mole in their eye cannot receive initiation'. Why this thought? And what does it mean?

Babaji:
So, apparently, there is a misunderstanding. So, initiation has got nothing to do with there being a mole or there being no mole in the eye. Only thing is, if a person is blind in both eyes then, normally, he is not given initiation, because he cannot see the Master. And if he cannot see the Master, he will not be able to contemplate on the Form of the Master. That is why, usually, people who are blind are not initiated.

* * *

Question:
If a disciple cannot meditate as much time as the Master asks, because of his work, etc., does it mean that he's a bad disciple?

Babaji:
So, there is nothing like this. And nobody is a bad disciple on this basis. There are different types of work people are doing and they are differently pressured. So, there is a different kind of time that one can devote to meditation. But, so long as they are coming in Satsang and they are doing their devotion, they should not feel as such.

* * *

Question:
The next question is...

What does Babaji think about genetically modified foodstuff? Are these food products dangerous?

Babaji:
So, these days, with scientific advance, the genetically modified food or hybrid seeds, etc., are coming. They offer a bigger produce and, in Bangalore, we see most of the vegetables are all a hybrid. And, because of that, because of such seed, the fruit is bigger, or it is sweeter and it has better attributes. So, one should not be worried about eating those kinds of things. Only things that you should refrain from are any intoxicants and poisonous things there.

* * *

Question:
Dear Babaji, please provide some guidance for how to practice loving detachment with the many work colleagues, acquaintances and extended family members that we interact with in the world.

Babaji:
So, one need not consciously try to get detached like this. What one should focus on is to do as much Dhyan Bhajan and Simran as possible. And, once we keep doing that, then the mind

automatically reforms and it will be able to find that balance. So, we should just focus on doing our Simran and Dhyan Bhajan.

* * *

Question:
What is the level we can influence other people's karmas? Can we do this? Or, this is not our task? For example, we see that somebody might have an accident. Should we prevent it, or should we see it as karma?

Babaji:
So, if you feel there is someone who is likely to get into an accident and you are in a position to help such a person, then there is no harm in doing that, and one should do that. And we should not look at karmas and things like that in those kinds of events. Because, to do anything good, Sant Mat is never against doing anything good.

* * *

Question:
If we can't do the Simran with love, does it have any benefit? Should we pray for the feeling of love? Or, should we repeat the Simran until love comes? Does it have any benefit if we repeat the Simran without love?

Babaji:
So, when you're sitting for meditation and, before you start your meditation, you can, at the Feet of your Master, pray that He helps you in being able to control your mind. You can tell Him that He gives you the strength, or He gives you the love and affection that you need for controlling your mind, which is taking you away and not getting you that kind of love and affection, which is required. And then, you should sit after that for meditation. Or you can sing a Shabad before, and then sit for meditation. But, once you are sitting for meditation, and you feel that you are not getting that kind of love and affection as you desire, you should not pray for developing that kind of love and affection. You should continue to do Simran. So, once you are into the meditation, just do your Simran.

* * *

Question:
What does Babaji do when He has free time?

Babaji:
Saints have a lot of work. So, it is something, which cannot be told, because if it is night here, it is daytime somewhere else. So, there are so many things, it is innumerable things that are going on. So, that's what is happening.

* * *

Question:
Some of us visited the Satsangs and meditated on the names of Sant Ji and other Masters before the initiation ten to fifteen years ago. The Masters used to say that the disciples are the part of the mystic body of the Masters. What does that mean and how can we be conscious that Master is in everyone, in all the disciples?

Babaji:
The Master, when He has gone to Sach Khand-Sat Lok, He has gone to God Almighty. He is omnipotent like God Almighty. So, He is in everything. And, therefore, where some devotee is having an accident, perhaps, He is saving him. Where someone is sitting for meditation, trying to remember Him, then He is giving him Darshan in that meditation. So, all this is because He is connected with the Sound Current, and because He has gone and met God Almighty, and He is omnipotent like God Almighty. So, the Sound Current is the essence of everything that is there. It is there in all the beings. So, the Master is connected with the Sound Current and He is omnipotent like the Sound Current because, if He is not connected with you, then He will not be able to save you. So, it is only with that Sound Current, which is there within you, that He is connected with you.

* * *

Question:
How does it affect the life of our friends and family members, when we give them Babaji's Prashad as a gift?

Babaji:
So, you can very well share the Prashad given by the Masters. And that will extend the Grace to anybody who consumes it. So, their deeds will also get redeemed.

* * *

Question:
How can we recognize how long we should strive for something in life? When should we give up our fight? And how can we recognize that something, which we are striving for, is not in our fate, or in the Will of God? Or, is it better to give up?

Babaji:
So, if we are pursuing something outwardly in this world, we are pursuing or trying to build an attachment, or get an attachment, or get something, or procure something in our life, which is worldly, then usually, you have a good sense of whether it's going to be possible or not possible for you to get it. And you should decide, accordingly. But, when it comes to your spirituality

and going within and pursuing this Path, the Masters say that you should never give up. You should, continuously, always keep trying and tread on this Path of spirituality.

* * *

Question:
Does it weaken or decrease the benefit of repeating Simran in case we have learned the word wrongly, or we are mispronouncing it?

Babaji:
If you have doubts about the pronunciation of the Five Names that have been given to you, then you should check it with some other satsangi who is there, or some older satsangi initiate. And then, correct the words. There is no harm caused by repeating a misspelled Name that has been given to you, but you will not get the benefit. So, the benefit will come when the pronunciation is correctly done, and it is done in the order the Names are given to you. So, you should try, as much as possible, to do it in that manner to make that Simran more potent because, otherwise, time will get wasted. That's all.

Ashok:
So, we are done with our questions.

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SATSANG
13 Aug 2016 – Afternoon

You Have To Make Efforts To Rise Further, And Not Make Efforts To Go Back Into That Human Form

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The paathi sings from the Bani of Sant Kabir Sahib...

Sou barsa bhakti karein,
Ik din pooje aan,
Sou barsa bhakti karein,
Ik din pooje aan,
So aparaadhi atma,
Pari chouraasi khaan.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. So, in this Bani Kabir Sahib illustrates that for a gurumukh who has spent lots of years doing his devotion to the Master, if he goes and bows down to some other person or deity, then whatever he has done is all wasted.

There are lots of satsangis who do the devotion here of the Masters and God Almighty, but then they also go and do deity worship and indulge in all of the other rituals, etc. So, this Bani has been written by Kabir Sahib on that.

When you do the worship and other rituals of other gods and goddesses, being a satsangi, then it means that you do not have faith in your Master. In this world, there are two types of mahatmas. There are Shabdkari Mahatmas and Kalkari mahatmas. The Shabdkari Mahatmas are those Saints Who are only connected with the Sound Current. And the only thing They want to do is get everyone connected with the Sound Current. And those which are Kalkari mahatmas, they are mahatmas who are incarnations of Niranjan, or other powers under the Brahm. And they show their mystic powers and they try to delude people from going back to God Almighty.

So, Kabir Sahib says, "Those who are initiated and who are on this Path of Sant Mat, for them they should be devoted to their Master. And they should not be going here and there doing worships of other deities or doing other religious practices." We should not be bowing down to the other deities or showing our devotion to them or being devoted to them. And, that way, even if we are doing several days of worship and devotion, here at the feet of the Master and on this

Path, but then we go there and we bow to them and we worship them also, then all these days of work that we have done, the devotion that we have done, gets wasted.

Sawan Singh Ji Maharaj, Kirpal Singh Ji Maharaj, Ajaib Singh Ji, all these are Saints who are Dayalkari Mahatmas. And if we are bowing down to Them, or expressing our devotion to Them, that is not a problem. But, when we go to a Kalkari mahatma and we bow down to that Kalkari mahatma, the things work differently. There, we lose whatever we have gained from devotion here. We tend to lose all of that when we go there because there, they pull all these benefits and deeds. Those Kalkari mahatmas pull that. So, therefore, during initiation it is also mentioned that if you see some form of even your own Master, or see some other deity, or see any such other figure when you're doing meditation within, or even if it appears outside like that, then you should always do your Simran and test that. So, when we see these Kalkari mahatmas, or we see or visualize those, then we should always do our Simran and test it. And none of these will stay there. Kalkaris will not stay. But, if they are from the Dayalkari, or They are from the that side of Dayal, then those images will stay. And all manifestations will stay despite our Simran.

Satnaam ko chaad ke,
Karain aan ko jaap,
Satnaam ko chaad ke,
Karain aan ko jaap,
Thaa ke muhde deejiye,
Nowsadar ko baap.

Kabir Sahib says, "The person who is doing the Simran, or he is doing the Simran of Sat Naam and the devotion of the Master, if he is chanting mantras of some other deity, or something like that, then in his mouth he should have nosadar." Nosadar is a combination of a lot of filthy things so that the mouth will stink. So, therefore, we should be devoted and faithful to the Path.

We have, what we call as a pativrata wife, or a faithful wife, like that, there is also a thing, which is guruvrata, or the faithfulness to the Masters. So, if we have Sat Naam with us, we should be devoted to That, because That alone is the be-all and end-all.

But if we keep doing various things at the same time, then we will not be successful on this Path. And that is why we are, so far, not successful on this Path.

Satnaam ko chaad ke,
Karain aur ko jaap,
Satnaam ko chaad ke,
Karain aur ko jaap,
Veshya kare pooth jyon,
Kahe koun ko baap.

Kabir Sahib says, "For those who have surrendered to the Master and got the Satsang, but then are seen doing all these other chanting of mantras, etc., and following other deities, they are like the child of a prostitute." Who will they call as a father? So, because they are not devoted and they are not resolved in their devotion to any single person or Master or deity, at the time of their death, therefore, there is no one who comes to protect them. There are so many different people, persons, or deities, that they have worshiped. So, who is going to then come at that time to protect them?

Therefore, when we go at the feet of the Master, we should have true and complete love and affection to the Master, and a complete resolve of the faith in the Master. Because, when we have complete faith in the Master, then we are successful and, in that situation, the Master is also able to shower His Grace on us.

* * *

Sant Ji used to tell this story. There was this devotee and he was going in the sea in a small boat. And there were very big waves and, as a result, the boat capsized and he fell in the water. So, this devotee was drowning and he was praying to his Master to save him.

Now, sometimes the Master also wants to see how resolved that his devotee is, and He tests His disciple. So, He sent Vishnu to protect this disciple, His devotee. Vishnu appeared there and he extended his hand for saving and pulling up this devotee.

So, the devotee asked him who he was.

He said, "I am Vishnu."

The disciple said, "No. I am praying to my Master. So, my Master will come Himself and protect me." So, he didn't take the hand of Vishnu. So, Vishnu disappeared.

Then, his Master sent Brahma. So, Brahma came and offered his hand to save the devotee. Again, the disciple asked who he was. So, he said, "I am Brahma."

The disciple said again, "I am praying to my Master. Only He should come and save me." So, Brahma also disappeared from there.

Finally, Shiva came like that. And Shiva extended his hand. And, likewise, the disciple did not accept even Shiva's hand.

Then, finally, his Master appeared and He helped him. So, therefore, if we have a firm belief in our Master, He will definitely come at the time of our crisis.

Satnaam ko chaad ke,
Karain anya ki aas,

Satnaam ko chaad ke,
Karain anya ki aas,
Kahe kabir tha daas ka,
Hoy narak mein baas,
Hoy narak mein baas.

Kabir Sahib talks about a person. So, when he has got his Sat Naam, he should be only focused on That. And he should only do the Simran and jap of that Sat Naam.

What happens is, there are many devotees, there are many such incidents that happen, where a person gets sick and then someone says, "Okay, you repeat this mantra and your sickness will go." Or, "If you have this problem or this ailment, then you'll just do this much, and you'll follow this practice, and that ailment will go."

So, what we try to do is okay. We are doing our devotion to God Almighty. We are on the Path of Sant Mat. We continue with that, but we also do this jap or this mantra on the side. So, that our problem gets resolved and our sickness goes, or our ailment is taken care of.

Now, all these things, what do they mean? They mean that you are still trying to go on the worldly path. You are still trying to save yourselves from some illness, which is part of your karma. So, you're trying to do that while you are on the Path of Sant Mat.

The Naam that has been given to us is the Names of very pure Lords of the planes above, and these are above the Tenth Door. And these have never incarnated and come into this world. So, those are the Names, and they are very, very pure.

Now, all the mantras that we talk of, and all the other japas and tapas, and all of that, falls within the realm of about 330 million gods and goddesses, all of which are contained within the six chakras below the eyes. So, all of those are the mantras that we are trying to recite or repeat to take care of our ailments, etc.

But, we should stand aside and think that the Naam that has been given to us is the Naam of all these five Lords of all these planes. And if we do that, that is much higher and much purer than all the mantras and tapas put together. And when we are doing our Simran and we are devoted to God Almighty and to our Masters, of course, our Masters will come and take care of our problems. They even look at our worldly problems as They try to do as much as possible. They extend help to us to take care of the problems that we are facing.

These things are done like this only by those people who have not understood Sant Mat properly. Those who have understood Sant Mat and what it is will never indulge in such practices. And, those who have understood Sant Mat, they have full faith in their Master. And they are not willing to do any such frivolous deed.

Kaami tarai, krodhi tarai,
Lobhi tarai ananth,
Kaami tarai, krodhi tarai,
Lobhi tarai ananth,
Aan upaasi kruthagni,
Tarai na guru kahath.

Kabir Sahib says, "If a devotee has lust, even he will get salvation. If a devotee is lost in anger, and even if such a person, or a devotee, is lost in greed, even such a devotee will get salvation. But, such devotees who are doing all these practices of outer deities, and doing all these mantras, etc., they will not get salvation." Kabir Sahib said at the beginning of the Bani, "Those devotees who follow the outside deities and who also do all those mantras and tantras and all of that, they have created their passage to hell."

Devi dev maanai sabai,
Alakh na manai koy,
Devi dev maanai sabai,
Alakh na manai koy,
Jaa alakh ka sab kiyaa,
Tha se bemukh hoy.

Kabir Sahib says, "People do the devotion of these deities and they enjoy and they have faith in these deities, which they have created. But they do not have faith in Alakh, God Almighty, Who is the Creator of all."

Kabir Sahib has written this Bani about six hundred and fifty years back when these practices were so prevalent and all these outside rituals, deity worships, and all of these were practiced by everybody. And such a Bani, such a fearless Bani of Kabir Sahib, which was written there during that time, created a lot of animosity with all of these so-called rishis and pundits, and all of these people who wear all these saffron clothes and do all these mantras and tantras and do all these outward practices.

Truth is always bitter. And Saints never fear speaking the truth. Because, if the Saints don't speak the truth, then who will speak the truth? Because, if this truth is not told to people, then we will not be aware of this reality. And then, because of that, we will continue in our duality and we will put our feet in two different boats.

* * *

So, earlier in my childhood, I was not aware of this Path. And up to the age of twelve, I used to do the devotion of Hanuman. And I was fully devoted to Hanuman only. I did not do the devotion of other deities.

After that, after the age of twelve, I met a brahmin who talked to me and explained to me about the deity known as Durga. And then, I started following the goddess Durga. I left my devotion of Hanuman then. At all times I've always been devoted only to one deity or God or being. And so, I got devoted to Durga. And for about two to three years, I did that. And, in fact, I did it very religiously and, so much so, that I got a little bit of mystic powers there for the repetition of the goddess Durga.

When I was of the age of eighteen, I moved to Bombay. And, in Bombay, I happened to listen to a taped Satsang of Somanath Baba Ji. And, in that one Satsang, the endless queries that I had about all my doubts about the Path, about God, and about salvation, all of those got cleared in that one taped Satsang that I listened to. And, after listening to that Satsang, I got very clear in my mind that this is the only Path, and this is the correct Path.

So, I went home that night and I bowed down to the goddess Durga, whom I was worshiping, and I told her, "All my duties to you are over from today. Whatever give-and-take we had is over now and I will be leaving and I will follow this." And, after that, I have always followed the Sant Mat and I have been dedicated to Satsang thereafter.

So, Satsang is such a great transformation. It causes such a great transformation. When I listened to that Satsang, I would internalize that Satsang, and I would keep thinking while I walked home on that Satsang. And while cooking food, again, I would be thinking on the matters expressed in that Satsang. And while I ate food, I would think about it. While going to sleep, I again thought about it.

Next day, when I went to work, I would keep thinking on that Satsang. So, all the time, I would internalize what was talked about in that Satsang. The next day, I would listen to the next Satsang and I would, again, internalize and think on that Satsang.

Now, this happened to such an extent that, within about one and a half months, I got such a strong pang of separation for my Master, and I had never met Somanath Baba Ji. I had not even seen Him in person. But, the feeling of that separation from Him became so strong, all because of these Satsangs that I was listening to and all because of my internalization of those Satsangs. I was continuously in the thought of those Satsangs. So, you can imagine what Satsangs do. It came to a point when I used to see Somanath Baba Ji everywhere. Where I was working in the mill, I would see the finished cloth, or the ironed cloth, I would see Baba Ji's face on it. When I would see a person, I would see Baba Ji there. And on the machines also, where these spinning machines were, also I would see Baba Ji. So, everywhere I would see Baba Ji. And this was all because of those Satsangs that I listened to. And, within about one and a half months time, it became so much, that every day of that separation, which I was away from Baba Ji, seemed like a year. So, it became very difficult for me to continue.

I asked somebody the address of Baba Ji and then I ran away to the ashram. I took the address and, at night, I left at the Bombay Center, took a bus from there. Early morning, I reached Bangalore. And, when I reached Bangalore, from there I went to Kengeri Ashram. I reached the ashram very early in the morning. And Baba Ji called me for a personal interview there and to give His Darshan.

So, I went there where Baba Ji was sitting, and His feet were on the floor. I never knew how to take the Darshans and how you should meet our Master. So, I simply went there, bowed down to His feet, and I put my head down. I bent my forehead and touched His feet. And, for five minutes, I did not know about anything. I just completely lost the bearings of where I was and what I was doing. I was completely lost in that Darshan, and Baba Ji was trying to get me to sit up. I did not even realize that. After five minutes, I realized suddenly what had happened. Then, I sat back.

So, throughout my life, I have always focused on only one deity or thing to worship. And so, after I went to Somanath Baba Ji, after that, there has been no looking back. I have been doing only His devotion.

And we should, therefore, in our life, always stick to and focus on our Masters and completely be dedicated with all love and affection at the feet of the Masters. It is like a tank of water. If it has ten holes and water is flowing out, there are ten different pipes drawing water from it, the flow will be slow in all of those ten pipes. That same water, if at the same time it has only got one outlet, and only has one pipe from where the water is flowing, that flow of water will be quite strong. So, that is how we should channelize all our energies and focus with full, dedicated attention and love and affection, all as one at the feet of the Master.

Therefore, Kabir Sahib has tried to illustrate in this Bani, that when we go to the Masters, we should have a firm resolve and have complete faith in our Masters.

Ekai saadhai sab saadhai,
Sab saadhe sab jay,
Ekai saadhai sab saadhai,
Sab saadhe sab jay,
Jo gah seve mool ko,
Phoolai phalai aghai.

Kabir Sahib says, "If you are devoted to One, that contains the devotion of all. So, we should stay dedicated and devoted with full faith in our devotion to our Master, which covers our devotion of all. And, as opposed to that, if you are devoted to all, then you will not get the benefit of devotion to even one."

Even Swami Ji Maharaj says, "In the devotion of the Master you are covering the devotion of all the gods and goddesses and everything in all Creation."

It is like the ocean and the rivers. If we are going on pilgrimages to all the rivers, all the benefit of that is contained in the ocean, where all these rivers finally merge. So, it is the same ocean from where the water goes back and forms these rivers. And these rivers, again, go and merge back into that ocean. So, if we go and do the pilgrimage of the ocean, we go and bow to the ocean, you have effectively bowed to all the rivers everywhere, because all of that is merged and contained in that ocean.

Like that, when we are doing our devotion to the Master, we are effectively doing the devotion of all the gods and goddesses and all the powers that are contained across the Creations, which are contained within the Master.

So, we should be devoted to our Master, and everything is contained within that devotion. All the lords of all the planes, all the gods, goddesses, everyone is within the consent of the Master. Nobody is opposed to the Master. And they are all happy to be in consent and follow the Word of the Master.

But it is our mind, which deceives us. It is our mind, which plays on us. When we get initiated, or otherwise, and something happens afterward, we have some ailments or we have some sickness, we feel that because we have not done the devotion of some deity, whom we were previously devoted to, and we have displeased him by going to the Master, that is why this kind of calamity has befallen us. These are all things and fears that the mind puts on us. Whereas, the truth is quite different.

This is the beginning of a new shabad...

Paahan keri poothari,
Kari pujai karthaar,
Paahan keri poothari,
Kari pujai karthaar,
Vahi bharose mat raho,
Boodo kaali dhaar.

Kabir Sahib says, "We take a stone and make a deity out of that stone. And then, we get devoted to that stone in the form of a deity." He says, "Don't lose yourself in that devotion, because you're making your path straight to chaurasi again."

These deities, which are made, they are made from stone, or rock which is taken, and then the artisan who creates or gives shape to that idol, sits on that idol, and he also chips away with his chisel on that idol. Sometimes, so the chisel doesn't break or gets smashed, he even spits on the chisel while he is giving shape to the idol. That way, that idol is made. And, once that idol is made, some brahmin is called. And that brahmin, does this ritual of putting 'life' into that idol, which is called pran pratishtha.

So, they do this, where the brahmin puts 'life' into the idol. Thereafter, the idol becomes a deity and everyone starts worshiping it. The only question is that if the brahmin can put life into such stones and make it a deity, or put such power in it, why doesn't he use that same power and bring some dead child or something like that into life? That would be of far more use than putting such powers into a stone idol and making it into a deity. This is all child's play. With all this deity worship and everything, it is all child's play. And we have also been playing as children with this, and we are going by whatever we have learned. We are also doing this child's play.

But, now that we are aware, now that we know the reality, we should not continue to indulge in this kind of thing. The other thing is that these idols are made of one element, that is stone, earth. So, this is only one element; whereas, a human form is composed of five elements. Now, after getting into a human form, which is such an evolved form, and a combination of five elements, we are using this precious lifetime to do worship of that one single element. So, what is the rule? The rule is that you go back to what you love. And, if you love one element, which is earth, you are going to go back into becoming earth and leaving these five elements. So, it is such a betrayal of your soul that you are going back into one element from your current five elements.

So, where your desire is, you're drawn there. If you're doing the worship of trees, you will be born as a tree. If you're doing the worship of pilgrimages, you are so dedicated to going to pilgrimages, you will be born as a toad or a fish or something like that at that pilgrimage. So, that is how we'll be drawn into our next life.

He says that you have come through this evolution of 8.4 million life forms and you have now evolved as the penultimate form of that evolution, which is the human body. Now, you have to make efforts to rise further, and not make efforts to go back into those lower forms.

Kaajar keri kothari,
Masi ke kiye kapaat,
Kaajar keri kothari,
Masi ke kiye kapaat,
Paahan bhooli prithvi,
Pandit paari baat.

Kabir Sahib says, "It is like entering a house, which is made of carbon, like the chemical in the eyeliner. If your whole house is made of that, wherever you go, you're going to get that black color on you."

So, this whole thing of all this worshiping of all of that is like getting into a house, which has all this black content. And all that is going to rub off on you. So, as a result, the only thing that will happen is that we will be building up our karmas, and we'll be more distant from salvation.

Paahan ko kya poojiye,
Jo nahi deh jawaab,
Paahan ko kya poojiye,
Jo nahi deh jawaab,
Andha nar aasamukhi,
Yehi hoy kharaab.

Kabir Sahib says, "You are doing this deity worship of this idol who doesn't reply to your queries, who doesn't reply and doesn't talk to you. So, what is the point of doing this idol worship? The only thing is that, because of your ignorance, you are doing this. Because of your delusion by Maya, you are getting into all of this."

Nowadays, this whole thing of vaastu has become very prevalent. You have vaastu specialists, who are doing everything, and they advise you how to make your house. Everyone has this small place, which is created before they enter the house, which is called 'gods and goddesses'. And there, they keep some idols, some photo frame, or something like that of some deity. And, irrespective of whether they worship that deity or not, they will keep that up, because of this vaastu. Because they fear that if they don't do this vaastu, then something wrong will happen.

Now, it may not be so prevalent in the bigger cities that we have, but I have seen in the villages, all satsangis who are there, when they built or constructed a house, they followed this vaastu. And, when I've gone to their houses, I've seen these small places that they have created, which are for keeping a deity, or a photo frame of a deity, or some Durga, or something like that they will keep, despite being satsangis.

Now, when we speak to them, they say, "This is just kept for purpose of vaastu. We are not really worshiping them." But then, what is the point of keeping a deity, or a photo, and you are not worshiping that? What exactly are you doing? So, they end up lighting a small oil lamp there because, otherwise, they will not be at peace. So, they do something like that.

Ham bhi paahan poojathe,
Hothe ban ke roj,
Ham bhi paahan poojathe,
Hothe ban ke roj,
Satguru ki krupa bayi,
Daara sir ka bhoj.

Kabir Sahib says, "Had I not met a Master probably I would also be doing all these deity worships. But, it is only with the Grace of my Master that I have been able to get this burden of all the gods and goddesses tied up in a bag and be able to throw it away."

Paahan pooje hari mile,
Tho mein pooju pahaar,

Paahan pooje hari mile,
Tho mein pooju pahaar,
Tha the yeh chaaki bhali,
Pees khaay sansaar.

Kabir Sahib says, "If by doing devotion to a deity, you could get God Almighty, then I would like to do devotion of a big mountain, because, otherwise, there would be no point. And, therefore, instead of worshiping such deities, it would be better to worship that stone idol, which we have at home, which at least would be of use. Because, with that grinder, we could grind the wheat and we could get wheat flour and we would be able to eat it. So, I would rather do the worship of that wheat grinder!"

Kabir Sahib is saying all this is to quash your delusions about all these deity worships and all of these outward rituals, practices, and everything that we are doing. He has written this Bani about six hundred and fifty years back when these rituals were more prevalent and people were completely lost in that. And, after that, all the Saints have been talking on these Banis, and have been explaining these Banis, to everybody. And it is very clear that you have to do your meditation and you have to do your devotion at the feet of the Master. There is no other solution to this.

Paahan pooje hari mile,
Tho mein pooju pahaar,
Paahan pooje hari mile,
Tho mein pooju pahaar,
Tha the yeh chaaki bhali,
Pees khaay sansaar.

Radhaswami.

41

Meditation Talk
14 Aug 2016 – Morning

By Listening To Satsang, Our Courage And Resolve To Do Meditation Gets Stronger

IN AGRA, THE PARENTS of Swami Ji Maharaj were devotees of Tulsi Sahib. Quite frequently, within a month or two months, Tulsi Sahib would often visit his parents.

One of the key satsangis with Tulsi Sahib was Girdhari Lal. And once, on such a visit, when Tulsi Sahib came, news spread that He was coming and it was afternoon time. So, when He came, all the ladies around the area, they gathered, and even the people from the house gathered.

So, in those days, people would wear hand-woven khadi clothes, and those were quite thick and, because of the sweat, they would smell a lot. So, when they came to meet Tulsi Sahib and they all gathered close to him, Girdhari Lal requested all of them to sit at a little distance, because they were all stinking. So, he told them to sit a little behind.

Tulsi Sahib then told him, "You are only smelling the bad odor of their clothes, but you are not getting the good odor and the scent of their love." And then He said, "You don't know. In this house, there will be a Great Soul that will be born Who will be very famous in this world."

So, with the blessings of Tulsi Sahib, shortly thereafter, Swami Ji Maharaj was born there. And, at a very young age, he got initiation. He sat in one room, in a dark room, for almost eighteen years and did his meditation.

* * *

All the Saints Who have come have always emphasized on the practice, on the importance of doing meditation and Dhyan Bhajan. And They have all spent a lot of time in Their lives doing that.

So, therefore, it is important for us also to sit every day and we should listen to Satsang every day and sit for our meditation every day. By listening to Satsang, what happens is that our mind gets settled. It gets calm. It is, otherwise, very turbulent and disturbed in worldly matters. So, by sitting in Satsang, it becomes calm, which is good for meditation. By listening to Satsang we get courage to do meditation. Our resolve to do meditation and walk on this Path becomes

stronger. And, the more we listen to Satsang, we understand and get more aware of the reality and the untrue nature of this world. And, therefore, our mind starts focusing inwards and there is less focus in the world outside. So, Satsang is very important. And then, to get the Grace of the Masters, we have to sit for meditation. Therefore, both these things are equally important.

* * *

So, the morning time is good. Our mind is quiet in the morning. We have just woken up. During the day, and as the day progresses, the mind becomes more and more turbulent. So, this is a good time to sit for our meditation. We should close our eyes and sit for our meditation.

42

Meditation Talk
14 Aug 2016 – Afternoon

From Time To Time, The Sound Current Manifests In The Form Of The Masters

IT IS SAID THAT, from time to time, the Sound Current manifests in the form of Masters and They keep coming into this world from time to time. So, that same Power has manifested as Kabir Sahib and as Paltu Sahib and Dadu Dayal, and so many other Masters. It is that same Sound Current, which has come in the form of Sawan Singh Ji Maharaj, Kirpal Singh Ji Maharaj, Sant Ji and Somanath Baba Ji Maharaj. That Power is the same in one and all.

Only when It is in the body, It is encased in the body, It is a small drop. And when It goes back to God Almighty, It turns into an ocean.

It is like taking a thousand-watt bulb and covering it with a blanket, so the light outside will be less than what appears as a thousand-watt bulb. But the bulb is giving the same amount of light. That way, if you cover it with another blanket, then the light will diminish. And further, if you cover it with another blanket then, perhaps, it will become completely dark. But, inside, the light is the same.

When the soul comes from Sach Khand-Sat Lok, it has the luminance of sixteen suns. When it comes down to Par Brahm and, below that, when it comes to Brahm, the first causal body, or the causal covering, is enveloped around the soul. That way, when it comes down further, at the Sahasdal Kamal level, the astral body is covered over that, and it has a second covering. And further, when it comes into the physical body, the physical body covering envelops it. So, It gets three coverings.

So, that way, when we meditate and we focus our attention at the back of the Eye Center and we come to the eighth chakra, there we get ourselves rid of the outermost covering. That way, when we go to Brahm, the second covering goes off. And at the Par Brahm level, the third covering also is completely removed and the soul comes back in its True Form.

So, all the souls are the same, only that they have come and got covered like this by Kal and Maya. Now, they have three different coverings and they look different.

With the preachings of the Master, as the soul goes and progresses within, it slowly gets itself rid of all these outward coverings and comes slowly back into its True Form. It is akin to a drop of ocean that is there. That is the current form of the soul. And when, on the Teachings of the Masters, it goes within, comes to the eighth chakra and sees the form of the Radiant Form of the Master within, it gets converted into the form of a wave, a tidal wave. And, after that, when it goes further with the Grace of the Master, it goes to Par Brahm. It gets the form of a river. And then, when it goes back further still to Sach Khand-Sat Lok, it becomes the form of an ocean.

But, the soul has, for now, come into the realm of Kal and Maya. And that is why it has got into this whole ocean of suffering. So, under the realm of Kal and Maya, it has forgotten its True Self, and it is now understanding itself as this jivatma, as this body, and is associated with all this.

If it doesn't do the efforts to go back, it will not come back to its True Essence and understand itself.

So, however much we do our reading and we increase our understanding, we will not get the satisfaction and the faith till we go within and see the True Form of the Master, the Radiant Form of the Master. With the Grace of the Master, the Sound Current that is coming from Sach Khand-Sat Lok and resonating at the back of the Eye Center, that manifests and the soul then gets connected to that Sound Current.

God Almighty has kept the Path of going back to God Almighty in this body itself. And, therefore, we need not go anywhere outside to do any outward practices. We have to only make our efforts and do our practice to go within. Today, because of our continuous thought processes of this world, we have become very outwardly inclined. And all our thoughts, all of our desires, attachments, everything is pulling us outward.

But, by following the Teachings of the Masters and doing our meditation, using the Simran of the Naam that has been given to us, we will start getting inwardly inclined and we start going then within. We should also, therefore, be industrious in our practice and we should make efforts to go within. And we should forever remember that we have to go to our True Home. We should be missing our True Home. Then, we will get the Grace of the Masters.

So, when we sit for our meditation every day, and the Master is sitting within us only, and He is seeing. And He then gives us a lot of Grace.

Therefore, we should do our Bhajan Simran every day. Like we do all our other work every day, we should also make it a point to do our Bhajan Simran every day.

* * *

So, this time is good now. Let us make the most of it, close our eyes and sit for meditation.

43

Questions & Answers
14 Aug 2016 – Afternoon

Written Questions Submitted For Reply

Ashok:
Okay. We'll commence with our question-answer session.

Question:
When we do Simran during the day, sometimes we do Simran without thinking or focusing on each word. Does this Simran have any value?

Babaji:
So, it is also a good thing to do Simran fast when, especially, our mind is very turbulent and we have got lots of outside thinking and we are not able to concentrate. Then, in such times, it is suggested that you should do Simran fast by the quick repetition of all the Five Words. We are able to focus better. For people who can do all the Five Words quickly, it is a good thing. But we should try to remember each Word properly while we are repeating the Words.

* * *

Question:
You have spoken about the disciples being connected to Master through the Sound Current. Kirpal states that disciples will be given direct experiences of spiritual experiences, of being linked to the inner Light and Sound, at the time of initiation. If we have yet to have an inner experience of Light and Sound, do we just keep with meditation and it will come? Are we any less tied to the Master, not having experienced the Sound Current?

Babaji:
At the time of initiation, all are connected with the Sound Current. However, experiences are different for different people. So, some may get an experience of seeing the Sound and Light, and some may not get. And they may get later. It is important for us to continue with full faith and do our meditation as the Master has told us. And, in the course of time, you will get progress within.

* * *

Question:
What is the significance, and how important is the lotus position for the spine? Is our practice compromised by putting our bodies in other positions to reduce strain? Should we be attempting to extend our endurance over the seated pose, and force through discomfort?

Babaji:
The physical position of the body does not really have a bearing in your meditation. However, it is always good to be seated straight while you're doing meditation. If a lot of people cannot sit in the padmasana position, or in the lotus position, in that case, you may sit in any position that you are comfortable with. You sit in whatever position where you can sit for the longest period of time. So, it is important that you sit in a comfortable position, so you can sit for a longer period of time.

* * *

Question:
During the meditation, when is the best time to do Dhyan, and for how long? Or is it best to strive to combine Simran with Dhyan?

Babaji:
Simran and Dhyan are both to be done at the same time. Dhyan is our faculty of visualization. So, when we are repeating the Words, the Naam, we should think of our Master. And, as soon as we think of anything, we immediately start visualizing the thing at the back of our Eye Center, which is our faculty of visualization. For example, now, if you think of your house, you'll immediately get the picture of your house in your mind. That picture of the house, which you have got in your mind, is your faculty of visualization. You should use that for thinking of your Master. And you should do your continuous Simran at the same time.

* * *

Question:
Master has said that the soul has the brightness of sixteen suns, and it has the faculty of seeing and hearing. Can the soul talk and sing? Can the soul smell and touch? Does the soul have size and shape? And can the soul move?

Babaji:
The soul has the faculty of seeing and listening. And it gets the brightness of the sixteen suns when it goes and meets Sat Purush — when it goes to God Almighty. And, when it goes to God Almighty, it becomes omnipotent as it merges with God Almighty. And then, it can take any form it wants. It can move anywhere it wants. It can assume any body it wants. And it is free to do anything. It is omnipotent.

* * *

Question:
What is seen just before and just after one's inner vision is opened?

Babaji:
When we focus our attention back at the back of the Eye Center and we come to the Tenth Door, then the first thing that we see is our own soul, which is in the form of a small light. And we observe that. And, after that, the other lights within, by virtue of your soul, you can start seeing. And then, you get to see the Radiant Form of the Master. And then, He takes you further within.

* * *

Question:
If one watches a DVD for Satsang, does it matter if you watch it alone, rather than with other satsangis?

Babaji:
So, when we sit for Satsang and we listen to Satsang, we should listen to it with full attention. And we should assume that what is being said is being told to you, whether you are sitting alone, or whether you are sitting with others. You should always feel that, and listen and assume that what is being said is being said to you, and not just being said to the others sitting around you. Secondly, if you sit alone, it doesn't matter whether you sit alone, or you are sitting with others. You should contemplate the Master within, and you should listen to the Satsang with full attention.

* * *

Question:
Can the soul somehow see or hear the Shabd on the Astral or Causal Planes?

Babaji:
So, all these souls who are there in the Astral and Causal Planes can listen to the respective Sound and see the Light, as has been explained, in those respective planes. So, whatever is the feature of that particular plane, the Sound there, the Light there, and the things that are there around it, all of this can be seen by all the souls, which are there, irrespective of whether they are satsangis, or not. So, everyone in that plane can see everything, hear everything, similarly.

* * *

Ashok:
I just asked one additional question. It is that — if they can hear the Sound Current, why can't they go further up, like any other satsangi?

Babaji (*continuing*) :

So, the satsangis are connected by their Masters in Sar Shabd above the Par Brahm. And these other souls, which go up, even Kal has tied up some of these souls to come up with various other means. And they are tied up at different levels, but all within the realm of Kal. So, those souls then, according to whatever practices they have done, will go up to that level and will be able to experience everything, just like we do, like satsangis will experience. The only difference is that we are connected at the Sar Shabd. So, we are connected beyond the realm of Kal. And that is why our soul will ride on the Sound Current and go beyond Kal. Whereas, they will only experience it, hear it, but they will still be in that particular plane.

* * *

Question:
Would Babaji please comment on what the presence of a non-satsangi at the time of death of a devoted disciple may have on the experience of that disciple with the Master? And also, the experience of the satsangi family members who are present there?

Babaji:
So, when a satsangi is passing away or is about to expire, he gets the Darshan of the Master within. If there are only initiates or satsangis around him, then he will be able to tell them his experience. If there are non-initiates present, and other people present at that time, then he will continue to experience the same thing, but he will not be telling of his experience to the others.

* * *

Question:
My question is about visualization. When visualizing the Form of the Master, we are told to only visualize the Master Who has initiated us. But, I only saw Master Kirpal but for a short time. And, although He made a strong impression, I saw Master Ajaib many more times, spent more time with Him. Is it wrong, then, to visualize or have Ajaib Singh Ji's memory when it comes up? Also, aren't all the Radhaswami Masters really the same? Sometimes, when I look at you, I see Master Kirpal or Ajaib, as if You are all One and it doesn't matter.

Babaji:
That way, all Radhaswami Masters are the same. All have come from the same place. So, there is nothing wrong when you visualize, or when you see an image of any of the Masters, while you are meditating or otherwise. But, the Naam that has been given to you, you have received from your Master. So, it is that Master's responsibility to take you back. And, as such, you should be visualizing by your own self. You should keep trying to visualize your Master Who has initiated you when you sit for your meditation. However, if some other image comes up, there is nothing wrong with it. But, consciously, you should try to visualize your own Master's image when you are meditating.

* * *

Question:
If we are initiated by another Master but see the Master working through Babaji, is it wrong to ask Babaji for His help and Grace? Is it better only to ask our Master inside for help?

Babaji:
Like I mentioned earlier, when you are initiated by the Master, if you're meditating for the purpose of meditation, you should contemplate and visualize the Form of your Master within. All Saints are the same. All the Saints have come from the same place. And, if you go in the company of any Saint, the Grace that you get from that Saint is always there. Also, if you're asking for Grace to be showered by any of the Masters — whether it is Kirpal Singh Ji, or it is Ajaib Singh Ji, or anyone in that line — there is nothing wrong in that. There is nothing wrong in asking for Grace from anybody. Only, when you're meditating, you should be contemplating the Form of your own Master at the back of the Eye Center.

* * *

Question:
Please explain more about how we can safeguard the progress that we have made here, and how to avoid losing it in our worldly contacts.

Babaji:
When we sit here for meditation, we are sitting here in the morning from 7:00 to 9:00, again from 2:00 to 4:00, and even from 3:00 AM. So, there is a continuous time that we are sitting for our meditation. Our mind is much purer here, that is, it is less disturbed by worldly thoughts. So, the focus is better and the attention is also better. And, when we go back, we get involved in our worldly matters, in our occupation, in our homes, and in all of the other things that we do there. So, the mind keeps getting more scattered. It is not possible for you to go back and spend the same number of hours that you have been able to do here. But, what is required is that you should at least try to maintain to sit two and a half hours a day, every day when you go back. Those who are retired and who are not, otherwise, very occupied, for them, instead of sitting once, they can try to sit twice. Then, they will get the same benefit there in their own homes like the benefit they are getting here.

* * *

Question:
What karmas are decreased by Darshan? Kriyaman, or others?

Babaji:
So, when you take Darshan of the Masters, your Kriyaman karmas, as far as possible, are reduced or redeemed. And, when we sit for meditation and we progress within, then in those

situations, even your Sanchit karmas get reduced. So, with the reduction of your karmas of Kriyaman, there is a better impact in your life also by this reduction. And when you're sitting longer hours and your Sanchit is [reducing], again, that also has a better effect on your current life.

* * *

Question:
What happens with the relatives of a satsangi? What does the Master do with them as Grace?

Babaji:
Where there is a satsangi who is doing his meditation, who is following the instructions of the Master, and he has love and affection for some other family member or some other person he knows, then the Master also showers His Grace and reduces the karmas of such other persons.

* * *

Question:
If one attends Satsang for ten years without initiation, is it a benefit?

Babaji:
So, such people who are coming for Satsang and they have not been initiated, or even those in a related question, who are just repeating the name of one of the Masters, because they have not been initiated by any Master, such people, because of their intention to be on this Path, they will definitely get another human life, and they will definitely come back on this Path.

* * *

Question:
Why don't we see the development of the self-knowledge in the case of some satsangis?

Babaji:
So, each one has different types of karmas. And each one has different types of experiences. But, we should continue to do our meditation. Whatever we are meditating is never going to get wasted. It is getting collected for you by your Master. So, each and every time you are repeating a Naam, or you are doing your meditation, that is being accounted for. So, you should not get disheartened by that. And all that is collected. And once, later, with that, your Master also protects you and gives you that full account of your meditation, which you have done.

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Question:
What does Babaji think of seeking help from healers who work with energies, such as channelers, people who see a past life or the future for us?

Babaji:
So, all the satsangis should refrain from going to any of these healers. Because, firstly, you are building up your karmas by going there. You're getting their karmas transferred to you. And you should not, by and large, go to people who are showing or having mystic powers and doing such things. Because, you will lose your own progress that you have made on the Path, and you will lose the benefit of your meditation, which you have been doing.

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Question:
Is our intuition our soul's guidance? Or is it coming from our mind still? How do we know we are deciding for our higher self, and not a worldly desire?

Babaji:
All the thought processes that you have are all within the realm of the mind. The soul does not have any suggestion that it offers. It is always the mind only that is offering all kinds of suggestions. All your intuitions, all your inner suggestions, everything is all contained within the mind. Mind guides you on two bases. One is sumati, and the other is kumati. One is where it takes you on the Path inward or makes you do good things or good deeds. And the kumati is where it makes you do bad deeds, or takes you away from the Path. So, both these things are being suggested by the same mind.

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Question:
When a Master leaves the body, why do some initiates go to different Masters? For example, when Sant Ji left, there are different people coming to Babaji, or there are different people going to Sadhu Ram Ji. So, why does this kind of scattering happen?

Babaji:
So, this always has been happening, that when a Master leaves His body, His initiates then go and take such actions, which are appealing to them. And then, they take it forward on that basis. So, one should not dwell too much on these matters. And these are things which happen, and that is how it has always been happening.

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Question:
If a Sadhu Ram initiate comes to Babaji and asks for initiation, does Babaji initiate him or her?

Babaji:

So, if a Sadhu Ram initiate comes here, he can come here and get the benefit of the meditation that he can do here. The Naam is the same that he has got. It is Babaji's Naam, only that he's getting there. Now, beyond that, I would not like to comment beyond that.

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Question:
Are there any living Perfect Masters in other mystical traditions; Zen Buddhism, Kabbalah, Judaism, Christianity, Sufism?

Babaji:
So, there is no other Perfect Master that I see today in other forms of mystic traditions. But, if someone has come in the earlier times, or someone has been there, then I wouldn't know about it. Because even Jesus Christ was a follower of the Surat Shabd only. So, Christianity comes from there. So, even He was a follower of that. But, you need a Living Master. So, only a Living Master can give you an initiation and take you within. So, now, if we try to do or get the benefit of Jesus Christ in this time, it is not possible. So, therefore, you should go to a True Master, Who is present in body today, Who's living. So, those who go to a Living Master, they get the benefit.

* * *

Question:
Since Master is omnipotent, can He change the rules to make the Path easier for the jivas? In all seriousness, Sawan Singh compared Sant Mat to licking a stone. Maybe Master can convince Sat Purush to make it more like a popsicle.

Babaji:
All these difficulties are only till you manifest the Master within. After that, all these difficulties, and all of these, vanish.

* * *

Question:
What is the condition of the disciple after leaving his physical body, who has long been initiated, follows the Path, but can't put in the required time for doing meditation, Satsang, and Bhajan?

Babaji:
So, for such people who have been listening to Satsang, doing as much meditation as possible, even though they are not doing a lot of meditation, but whatever little is possible, then at the time of death, Master comes to take them, and He keeps them on a higher plane and gets them to listen to the Shabd there.

* * *

Question:
What happens to an initiate who dies in an accident? Or dies through suicide? I would like to know what happens to the soul who undergoes this.

Babaji:
Saints have always made people refrain from doing any suicide or having any such tendencies. Where an initiate dies because of an accident, then the Master definitely comes to take his soul at the time of death. However, if we commit suicide, then that is a very big sin. And that is a taboo. Saints have always forbidden any such thing. So, such people will have to take birth again. And they will have to go through that. Even if we are talking about an accident, if it is happening as an accident, then the Master will come and take the soul. But, where we are purposely making it into an accident, when we create that accident, it is like suicide only. And, in that event, the soul will have to come back and take another life.

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Question:
Ek (one) last question. This question is...

If one or more people come to try to hurt or kill a satsangi, what is the right action? Can he or she try to protect themselves, or should they accept it as karma?

Babaji:
So, if any such incident happens, you should make efforts to protect yourself.

44

SATSANG
14 Aug 2016 – Afternoon

Saints, Trees, Ponds, And Clouds, They All Perform Selfless Service For The Benefit Of Others

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The paathi sings the Bani of Sant Kabir Sahib...

Kabir saathi koi deeya,
Dukh sukh jaanina koi
Kabir saathi koi deeya,
Dukh sukh jaanina koi.
Til mil ke sang ke nahi,
Kabhi bicho ha na hoyi,
Kabhi bicho ha na hoyi.

THIS IS THE BANI Param Sant Satguru Kabir Sahib. Kabir Sahib says, "If you want to make a friend in this world, then what kind of a person would you make a friend?" Then He only points out that the friend should be such that he should not have any joy and sorrow. So, if that friend is beyond life and death, then in the company of such a person, he will also be happy, and we will also be happy with him. So, such a person, He points out, is the Satguru Who, at all times, is with us and He is beyond joy and sorrow. So, Satguru is always with us.

If we leave one city and go to another city, then we leave some of our family members behind and we go to the other place. Or, we go to a different town; we leave some of our members behind. But, it is only Satguru Who is always with us, wherever we go.

If we do the Bhajan Simran here, then He protects and helps us in this world also. And, after death, He is always with us. And He does not leave our hand till He gets us to meet God Almighty. At the time of death, our near and dear ones, our friends and relatives, we have to leave their company. But, there is One Whose company stays beyond death also, and that is the Satguru.

So, in our joy and sorrow, if there is one True Friend that we have, it is our Satguru. Therefore, Kabir Sahib says, "Make such a Friend Who is not affected by joy and sorrow, and Who is always with you."

Yaar bhulaave bhav se,
Moh pe gaya na jaaye.
Yaar bhulaave bhav se,
Moh pe gaya na jaaye.
Dhan maili peev ujalaa,
Laagi na sakoo paay,
Laagi na sakoo paay.

The soul is forever in repentance as God Almighty is trying His best to get that soul to meet Him. But, because she is impure, she is unable to go back to God Almighty. The reality is that the soul never gets impure. Whatever impurity is there, it is in the mind. Whatever deeds are embedded for that redemption, everything is embedded in the mind. But, because the mind has such a knot tied with the soul, it is the soul which has to go everywhere along with the mind. Therefore, it is the endeavor of the Saints to cleanse the mind, to cleanse this impure mind, which has got all these deeds embedded in it.

So, by doing the Simran of the Naam given, and by contemplating on the Form of the Master, the mind starts getting purer. And that is how it starts getting cleaner and goes within. By listening to Satsangs, by doing Simran, by doing meditation, and by contemplating the Form of the Master, by doing all of these things, the mind slowly starts getting purer and purer. And that is how it is able to then go within.

When the mind is impure, it is forever wavering. It is turbulent and it is not still. As it becomes purer, the mind starts becoming more still. And, once the mind becomes still, at that time, our spiritual journey starts and the attention of the soul starts getting focused at the back of the Eye Center. Once the attention of the soul gets focused at the back of the Eye Center, it realizes that it is the soul. It gets the knowledge that it is different from the mind. It is the soul. And, likewise, when the mind gets there, the mind realizes that it is not the body. It is not all of these sensory organs and senses, which have been pulling it in different directions. And that is the awareness that both of them get there.

So, reality is known when we get to the back of the Eye Center and understand the truth. Otherwise, the mind is continuously wavering and going back and forth in this lifecycle, and it is in sorrow.

Tarvar thaasu milambiye,
Barahmaas paran.
Tarvar thaasu milambiye,
Barahmaas paran.
Seethal chaaya sagal pare,
Panchi ke lakharan,
Panchi ke lakharan.

Kabir Sahib says, "That tree is a good tree, which is full of leaves and bears fruit all the year round. And there are birds, which make that place their home. In the evening, these birds show up there and they play there." So, that kind of a tree is what a good tree is. So, Kabir Sahib says, "What is the point of that tree, which has no leaves, no branches there, and the birds don't come there?"

Likewise, the soul applies this body for both these worldly matters and for the spirituality for its getting salvation. That is what is worthwhile in the human body.

Tarvar sarvar sant jan
Chautha barase megh.
Tarvar sarvar sant jan
Chautha barase megh.
Paramaarath ke kaaran,
Chaaro dhaarein deh,.
Chaaro dhaarein deh.

This Bani of Kabir Sahib has a mixed reference to several things. So, now, Kabir Sahib says, "There are four things; the trees, the ponds, and Saints, and the clouds, they all assume their form for the benefit of others."

Like I had said yesterday, a tree which bears fruits, when it bears the fruit, it bends down and it gives this fruit to others, for the benefit of others. It doesn't eat its own fruit. And a lot of people throw stones at the tree, still, it gives them fruit in return.

Likewise, the pond collects the water, which is flowing in different directions. It all collects into the pond. The pond doesn't drink its own water. It keeps this water for the benefit of others. Birds come and drink in it and animals come and drink in it. It serves water to those farming. People come and wash their clothes, and people come and bathe in the pond. So, all this is for the benefit of others.

Likewise, Saints come into this world and adorn this body. They do not come into this world only to take care of Their family members. They come into this world to take care of all of the people of this world. And They look at everybody, one and all, with the same eye. And They treat everybody equally. They go from place to place. Whatever kind of stay or accommodation is given to Them, They take that happily. Whatever food is served there, that also, They take happily, whether it is good or not so good. All of that is taken evenly by the Saints. And why do They do all this and suffer all this pain? It is only for the benefit of others. Their only purpose is to get the people awakened and to take them back to their True Home.

Kal is very strict. He does not like the souls to leave from this realm. He likes to keep all the souls there. Now, a lot of the souls, where the minds have done deeds, knowingly or unknowingly, these deeds require them to go to hell. So, such sins that they have done, which

require them to redeem these sins in hell, when the Saints initiate these souls, They assume all of these bad deeds of the souls. They take on all these sins, which require that soul to go back to hell. All these sins, at the time of initiation, are assumed by the Master. And then, after initiation, the Master meditates and goes to Mansarovar. And there, He washes off these sins.

So, these sins, or these deeds, are taken over by the Masters at the time of initiation. Because, if these deeds are not taken over, then such a person will also never be able to go inside.

Kal will never allow that soul to go inside. That account has to be settled with Kal. So, all these sins and all these deeds are, therefore, assumed by the Master. Then, after that, whatever other deeds are there, which are bad deeds, but may not require one to go to hell, these kinds of deeds are then taken care of by the Saints, having this disciple, or devotee, do his meditation; also, by giving him Darshan or Prashad and Satsang. Doing all of these things, they further reduce or redeem those deeds.

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This is an incident relating to Jaimal Singh Ji Maharaj. There was an old initiate of Jaimal Singh Ji Maharaj's. His name was Moti Ram Tailor.

In those days, Jaimal Singh Ji Maharaj did not have too many initiates. And, what He used to do was, He used to travel from village to village, spend about five to ten days in that village, and initiate and make people aware of the Reality. And, that way, He would travel from village to village. So, in the village of Moti Ram Tailor, there was a rich landlord called Hukam Singh. And Hukam Singh had asked Moti Ram if he could get initiated. So, Moti Ram had promised that, when Jaimal Singh Ji Maharaj would visit his village, He would arrange for Hukam Singh to be initiated by Jaimal Singh Ji Maharaj.

So, Jaimal Singh Ji Maharaj visited their village and He did Satsangs for two days. On the third day, Moti Ram Tailor went to Him and requested and prayed to Him that there is a Hukam Singh in this village who is the village chief, and he's a very rich landlord. And he is desirous of being initiated. So, he requested Jaimal Singh Ji Maharaj to give initiation to Hukam Singh.

Jaimal Singh Ji Maharaj closed His eyes and introspected, and then He told Moti Ram Tailor, "You can ask me to do any other thing, but don't ask me to initiate your Hukam Singh."

Moti Ram Tailor told Maharaj, "I have given him my word that You will initiate him. And it will be very good if he gets initiated as the chief of the village, because that will help others also to come on the Path, and it will be good for the village if he gets initiated." So, he insisted that Hukam Singh should be initiated and Jaimal Singh Ji Maharaj was not in favor of that. But, he kept insisting.

Finally, Jaimal Singh Ji Maharaj told him, "Okay, if you are insisting, I will initiate him. But I have come here to your village for ten days, and if you want me to initiate him, then I will initiate and leave immediately."

Moti Ram Tailor came and told Maharaj, "That is okay because we will come to Your ashram and we will attend to Your Satsangs. So, I request you to initiate him."

Accordingly, Hukam Singh was called and that arrangement was made to initiate him. So, Jaimal Singh Ji Maharaj had earlier requisitioned a horse cart to be kept ready. And He said, "As soon as I complete this initiation, I will walk straight into that horse cart and I will leave from here. So, have my luggage, etc., all packed and ready for me to leave." And then, He did give that initiation for two and half hours.

So, His luggage, etc., was packed and the horse cart was readied to take Him to the railway station. And He gave that initiation for two and half hours and, immediately after that, He left without any word spoken to anybody. He went and sat on that horse cart and left. And He, accordingly, then took the train and went back to Beas.

Now, as soon as He reached Beas, He got a very high fever. And He gave instructions, "For seven days, I will be staying isolated, and I will not give Darshan to anybody. I will not eat anything. I will not drink anything. So, nobody should come and disturb me during that time."

News spread to all the other initiates and devotees, and Sawan Singh Ji Maharaj also came to know about this. And Jaimal Singh Ji Maharaj was in isolation in that room for seven days. On the eighth day, He came out. And people asked Him as to the reason why. He did not share that reason with anybody. He only said that His fever was very high and He had such high fever that it would affect anyone coming into that room also. Therefore, He had asked nobody to come inside the room.

So, Sawan Singh Ji Maharaj came after that, and people questioned him, why he didn't come earlier because he's a gurumukh shish. And perhaps His door would have been opened for him. So, when Sawan Singh Ji Maharaj came to the ashram, he wanted to know why this had happened, that Jaimal Singh Ji Maharaj had such a high fever and He was suffering so much. On the ninth day, he met Jaimal Singh Ji Maharaj and he prayed to be told what had happened.

So, Jaimal Singh Ji Maharaj, initially, told him, "I will not tell anybody."

But, Sawan Singh Ji Maharaj insisted. And he said, "You have been unwell for such a long time. You've been suffering. So, we must know, what is the reason?"

Jaimal Singh Ji Maharaj told him, "Okay, I will tell you. But, you have to promise me that, so long as I am here alive in this body, you will not tell anybody else."

So, Jaimal Singh Ji Maharaj decreed that Sawan Singh Ji Maharaj promise that he will not speak to anybody about this. And then, Jaimal Singh Ji Maharaj told him, "This is what happened. I had gone to this village, and there, Moti Ram Tailor insisted that I give initiation to Hukam Singh. Now, Hukam Singh was not destined to be given Naam, but Moti Ram Tailor insisted. So, I had to give him initiation. Now, Hukam Singh had such heavy and bad karmas that he had to spend seven lifetimes in hell. And he was to sit on a hot plate for seven lives. So, he had such bad karmas that those had to be redeemed because Kal will not forgive such karmas. Someone has to account and pay for those karmas. So, I had to take over and assume those karmas on my body. And that is how I had to account for those to Kal. So, therefore, I assumed that karma and I had to redeem it on my own body. And the heat, during that period, would have been so much that no one would be able to withstand or bear it. And, that is why I did not allow anybody to come in."

So, thereafter, Sawan Singh Ji Maharaj never told anyone about this during the lifetime of Jaimal Singh Ji Maharaj. But, after that, in several Satsangs, He referred to this and He mentioned how the Saints come and how They assume these karmas, and how They redeem those karmas of Their initiates.

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So, Sant Ji also used to say in His Satsangs, "If you really come to know how much Grace your Master showers on you, you would start dancing in joy."

Therefore, Kabir Sahib says, "Saints, trees, ponds, and clouds, they all come for selfless service for the benefit of others."

Naman naman bahu antara,
Naman naman bahu baath.
Naman naman bahu antara,
Naman naman bahu baath.
Ye tino bahute name,
Chita chor kamaan,
Chita chor kamaan.

Now, Kabir Sahib says, "When we bow down, and we bow down to someone, then there is a lot of difference in the bowing down also." Of course, Saints do not encourage anyone to bow down at Their feet. They encourage all the people to simply meet with folded hands and look into the eyes.

Kabir Sahib says, "These three bow down a lot — a cheetah, a thief, and the bow, which bends down when we pull it for the arrow." So, Kabir Sahib says, "There is so much difference in bowing, bowing down or bending. The cheetah bends down, and the more he bends down, the longer he will be able to jump and catch his prey. Likewise, a thief also bows down very quietly.

And, when he soft-pedals, he tries to go and seek things. So, he is also bowing down, bending down. And, the third one is the bow. When we put an arrow on and we bend the bow, the more it bends, the longer it will shoot the arrow."

Kabir sukh ko jaayitha,
Aage milaya dukh.
Kabir sukh ko jaayitha,
Aage milaya dukh.
Jahu sukh gad aapane,
Ham jaane aur dukh,
Ham jaane aur dukh.

Kabir Sahib says, "How much pleasure and joy I tried searching for in this world, but I got more and more sorrow." So, then Kabir Sahib says that He tells joy to go away, He says, "I'm not searching for joy anymore. I'm searching for sorrow now, because when I am in sorrow, then I remember the God Almighty."

So, devotees of God Almighty and Masters, they search for sorrow. And, in sorrow, they remember the God Almighty. Because they fear that, when there is joy and there is happiness and abundance around, then they fear forgetting God Almighty and their Master.

* * *

Even Sant Tukaram used to sit below a neem tree, which was on the outskirts of His village. And He would go there and sit for about two, two and a half hours, for meditation. So, Sant Tukaram used to sit below this neem tree for a few months every year.

Now, in that same village, there was a person who was a drug addict, and he would take drugs. And then, after that, he would feel very hungry. And, at that time, he would come home and beat his wife and trouble her for giving him food. So then, they would often have fights because of that. Now, he had developed a technique to resolve these fights. Whenever these got to a point, he would threaten her, "If you take this any further, then I will go and sit like Tukaram. And I will sit on the outskirts and do my meditation." So, the wife would then get scared that he would take sannyas and he would go late and sit outside. And, even though he was a useless person at home, but at least thieves wouldn't come and there was a little bit of protection with someone being there. So, she would get scared, and then she would be quiet. So, that way, he had developed this technique of threatening her every time.

So, once, she went alone to Tukaram. And she told Tukaram about her problem like this. That her husband troubles her and then he finally threatens her that he'll become like Tukaram. He'll come out and will take sannyas.

So, Tukaram told her, “Okay, what you do is, prepare a small bag and keep a blanket in it and keep one vessel in it for water. That’s all. And when he comes and fights, don’t give him any food. And don’t succumb to any of his pressures like this, just keep fighting. And, when he finally threatens you that he’s going to become like Tukaram and go into the forest or take sannyas, then you take this bag out, put it around his neck, and tell him to go. And then, let him come to me. Then, I will handle it when he comes.”

So, in that hut below the tree, which Tukaram had, he cleared it for anything that was there in the hut, and he only kept one pot of water and one earthen vessel for drinking water. And, other than that, he removed everything, any foodstuff, and everything that he had there. And he sat there.

So, as usual, this person came in the evening, like every day. He came and he started fighting with her to give him food. And she also got into an argument, and both of them started fighting. And, as was his usual weapon, he said and threatened her “If you don’t do this, then look, I'm going to go. I'm going to leave you and become Tukaram.”

So, she was prepared for this. She went inside. Now, he thought she’s going to get him some food. So, she came and, with that bag she had already prepared, she placed it around his neck. She said, “Okay, if you are insisting, then become Tukaram.”

Now, he got into a fix, because he had already been threatening like this for one year. And now, he could not go back on what he was saying, so it was a little insulting. He said, “Okay.” Now, with a sad heart then, he finally walked out to go towards Tukaram’s place. So, saddened at heart, he left. But then, he was thinking that Tukaram, being a Saint, may have some fruit and all those things for His food. “So, I’ll get something to eat. So, I will go there.”

Now, when he reached there, to his shock, he found that the hut was completely empty. When he reached there, he saw there was nothing.

Tukaram also told him, “Okay, you have come.”

He said, “Yes, I have come.”

So, He said, “Okay, now, close your eyes and sit for meditation.”

So, such kind of people, they’ve never meditated in their life. When they close your eyes, they remember only such things. So, after some time, he got up. He could not bear that hunger. He asked Tukaram if there was something to eat because he was feeling very hungry.

Then Tukaram said, “No. Wait for some time. If some disciple comes with some food, then we’ll both share and eat it. Until such time, you close your eyes and continue meditating.”

So, that way, that whole night passed, and he was in terrible hunger. And no one came, and no food was given. That whole night, he could not sleep, because he was terribly hungry and there

was nothing to eat. So, he somehow passed that night. And, in the morning, then he again asked Tukaram Ji, "If there is something to eat, give me something to eat, because I'm terribly hungry."

Tukaram told him, "Look, this is a place I come to for meditation, and unless someone brings something to eat, there is nothing, there is no food. Even I am hungry. So, that's how we live. Now, since nobody has come and you are feeling so hungry, this neem tree is there. Why don't you climb up and get some leaves? And let us ground some leaves and make a paste of it, and then make a supper from that. And you will take one glass, and I will also take one glass."

So, he climbed up that tree and brought some leaves down. And then, he made a paste of those leaves. He prepared a supper from that. And then, he added some sugar there, because neem is extremely bitter. The taste remained very bitter. So, both of them drank that.

Now, it was a very bitter taste that he had to swallow. So, he drank that bitter drink and, because of that, he vomited. Now, whatever little he had in his stomach, that also came out. So, now, it was impossible for him to bear that hunger.

Then Tukaram told him to wait for some more time and if some disciple will again get some food or something, then they can eat that.

So, that way, again, that day passed, and it was near nighttime. And, now, it had become impossible for him. Finally, he requested Tukaram to help him and call his wife back and try to convince her to take him back to the house.

Some farmer was passing by. So, Tukaram requested that farmer to call for his wife, and then that poor lady came to their hut. When that lady came, then Tukaram requested her, "You should allow him to come back to the house, and he has agreed to abide by everything you say, and he'll lead a good life and listen to you, and take care of the household duties. So, you are requested to take him back."

She, however, said, "No, no, it's okay. If he stays here, that is fine with me. Because it is said that, if the husband does meditation, then half of that benefit comes to the wife. So, let him stay. I'm happy in that."

So, this person then started crying at her feet, saying, "No, no, no, no, don't do that. Because I'm very hungry and I've stayed here like now two days, and anymore, I will simply die. So, I will fully agree with everything you are saying. Please take me back."

Then Tukaram requested her, "You take him back. It's okay. And, if he does it again, then you are free to send him back here, whenever you want."

So, then, he realized how difficult it is to get food.

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So, that way, the Saints and Mahatmas have undergone so much difficulty for their meditation, and so many rishis have spent thousands of days without food, living only on the juice of some of the leaves. So, that is something, which is not possible for worldly people to do.

Kabir sukh ko jaayitha,
Aage milaya dukh.
Kabir sukh ko jaayitha,
Aage milaya dukh.
Jahu sukh gad aapane,
Ham jaane aur dukh,
Ham jaane aur dukh.

Radhaswami.

45

Meditation Talk
15 Aug 2016 – Morning

Love Can Only Be Focused In One Direction

SANT MAT IS A PATH OF LOVE. God Almighty is Love. Our soul is also Love. And the Path by which the soul goes back to God Almighty is also of Love.

There is only one love that we have. And that love today is in outwardly, worldly pursuits and attachments. If that love is then focused at the Feet of the Master and we put that love in Naam, then our work is done, because love can only be focused in one direction. It cannot be in two directions.

* * *

Sant Ji used to tell us this story of Sohni and Mahiwal. Sohni and Mahiwal, they loved each other, and Sohni would go across the river every day to meet him in the evening. Sohni did not know how to swim. She used to take an earthen pot that was properly baked. It would float in the water. So, she would use that pot and take the help of that pot to float. And she would, that way, cross the river every day. And when she would come back at about 2 o'clock or 3 o'clock in the night, she would again hide that pot in a bush near the river, and then go home.

Now, one day, someone saw this and that person replaced this pot with another earthen pot, which was not baked. It was just made of clay.

So, see how this love is. If it rained heavily, there were thunderstorms; there was no fear of that. There was no fear of the river to cross. There was no fear of any scorpion or snakes or such other insects on the way. But, she was going there.

So, the next night when she went, there was moonlight. And when she went there and took that pot from the bush, she realized that the pot was much heavier. And, when she saw that pot, she realized that this pot is not properly baked and that, if she takes it in the river, she will drown with that pot. But then, she resolved to cross the river with that pot. She knew that pot would dissolve in this water and she would drown. But, she felt that love is love because she felt that if she crosses, then she would meet her love. And, if she doesn't cross, then she would die for her love. So, despite all that, she crossed, she went into the river.

Now, the river was in full force. And, when she went midway, that pot dissolved because it was not properly baked. And, in that force of the river, she was carried away and she drowned in that river.

* * *

Therefore, love is only one, where we can either tie it to our attachments here, or we can tie it at the Feet of God Almighty because love cannot be bidirectional. It has to be in one direction. If we try to do it in both directions then, in the end, we have repentance.

Masters have come. They have also had families. But, They have got Their love and affection at the Feet of God Almighty. They have detached from the love of Their families and directed that love at the Feet of God Almighty. They did all Their work and duties relating to Their families. They performed all of that, but Their love and affection were directed at God Almighty. And that is how They got Their success.

You can see in Their Banis that each sentence that They have written, it reflects so much love and affection that They have for God Almighty. And then, if we just read each line and try to understand, we will get to know how much love and affection They had for God Almighty. And that will help us also.

So, while we go about our lives, we should remember that all these attachments, all this world outside, is false. It is not real. It is only there for a few days and then we will have to leave it. So, we should remember that and we should go about our worldly life. We should go about our duties, assuming these as our duties as we have come here in this world. And that, finally, we should be going back to our True Home. And we should do our Simran every day.

* * *

Now, the time is good. We should make use of this time, close our eyes and sit for meditation.

46

SATSANG
15 Aug 2016 – Morning

The Duty Of The Mind Is To Ensure That The Soul Doesn't Leave The Compound Of Kal

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo Ki Bani...

Satguru kahe karo tum soyee,
Man ke kahe chalo mat koyee.
Satguru kahe karo tum soyee,
Man ke kahe chalo mat koyee.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj in this Bani has tried to explain that, when we go on Sant Mat and we go to the Masters, the first thing we have to do is listen to the Teachings of the Masters. So, when we go to the Masters, we should not go to the Masters to fulfill our worldly desires and wants, because that is our biggest illness, our desires and wants of this world. We have this illness. If there is an illness in our body, we can go to the doctors. With this illness, the cure is only with the Masters. It is the illness of going back and forth into this cycle of life and death. This is called bhavrog.

To get ourselves rid of this bhavrog, this perennial cycle of life and death, we go to the Masters. And when we go to the Masters, the Masters grace us and They take that responsibility of taking us out of this cycle and curing this illness of ours. So, therefore, when we go to the Masters, and the Masters are curing us of this illness of this cycle of life and death, then it is incumbent on us to follow the instructions of the Masters and stick to whatever They say.

But, when we follow this Path, the big impediment that we have, which always faces us, is Kal. That is the biggest obstacle on the Path of Sant Mat. So, the mind, which is there with us, is an essence of Kal. And the duty of the mind is to see that none of this world should leave the compound of Kal and go back to God Almighty. Therefore, whenever we try to do our devotion and we follow the Path, the mind always brings obstruction. It gives us all the worldly things to be followed and all the desires and all the other wants. And it tries to distract and delude us in this world.

So, what is the end result? It is repentance. When we have followed the mind, we have followed the mind for all these wants and desires, and we have built all these things around us. At the

time of death, we have to leave all these things behind us. So, the only thing that is there with us is repentance for having spent our time in all these pursuits.

Kabir Sahib says, "What is the point of shedding tears after the birds have eaten all the grains of the field?" Because this repentance, which we have at the time of our death, there is nothing we can do about it. So, it is, therefore, necessary that we should have repentance, but instead of having it at the time of death, we should have that repentance now.

It is with such great fortune that we have had this precious human life. And we are indeed fortunate to get the company of the Masters and have Their Teachings, so as to make us aware of the reality.

Now, having seen the reality, having understood the reality, and having this company of the Masters, and the good fortune of this life, yet the mind still prevails on us. We are swayed by the mind. When we go in the company of the Masters and we attend the Satsangs, at that time we resolve that we will follow this. And we understand the reality, the sensitivity, around it. But, as soon as we leave that Satsang and we go back, then again, the mind prevails on us.

Therefore, Swami Ji Maharaj says, "Follow the Teachings of your Masters. And, if you follow the Teachings of your Masters, you will get the benefit of it, not only in this world but also after this. However, if you do not listen to the Teachings of the Master, you will have sorrow in this world and you will have sorrow after this also."

Yah bau mein gothe dilwaave,
Satguru se bemukh karvaave.

The work of the mind is to make us do all kinds of karmas and push us back into this cycle of 8.4 million lives. The Path that the Masters have shown us, to get rid of the cycle of life and death and to come out of the suffering, the mind doesn't allow us to follow that. So, Mahatmas tell us, "Sit back and see. Who is happy in this world? Right from the king to the peasant, all are unhappy."

Kabir Sahib says in His Bani, "I have, with my divine vision, seen within. And I've seen all the life forms. And of everyone who is in a life form, none of them are happy, right across the full breadth of the earth. No one who has a body is happy."

So, there are some ailments or other problems that are engulfing everybody. Some people are finding it a struggle economically. Some people are struggling psychologically. And some people are suffering from their relations.

Nanak Sahib also says, "I have also seen everywhere and everyone is unhappy. Only those people are happy who have made Naam as their essence, who have made Naam as their primary purpose in their life. Only those people are happy and satisfied. All the others are suffering.

The kings may be sleeping on cots made of gold and silver and precious metals, and their treasuries may be overflowing with wealth, however, they are forever in the fire of greed and desires." So, therefore, there is no happiness and satisfaction in education, in wealth and in governance. The satisfaction is in the Masters, in the Naam.

So, the objective of the mind is to take us away from gurubhakti and get us entangled in all the temporary, outward interests of this world.

Kaal chakr mein daal ghumaave,
Moh jaal mein bahuth fasaavein.

The duty of the mind is to ensure that the soul doesn't leave the compound of Kal and it forever remains entangled in the chaurasi here. And when we get entangled in our worldly pursuits and desires, the element of attachment is ever more strong, which is created by Maya. That is something that is extremely strong and difficult to break out of. The only way to break out of these attachments is by the help of the Masters. It is only with the Grace of the Masters that we can get out of these attachments. And, we get the Grace of the Masters by listening to and following what They have taught us.

Mitra na jaano bairi poora,
Guru bhakti se daare dhoora.

Swami Ji Maharaj says, "Look upon your mind as your enemy. Don't make the mistake of thinking that your mind is your friend. Your mind is your biggest enemy. There is no bigger enemy of yours in this world than your own mind." So, Swami Ji Maharaj says, "Don't listen to your mind. Listen to the Masters." Your one True Friend is your Master, Who now also is thinking about you and Who is showering His Grace on you in this physical world. And He is also worried about you and is thinking about you beyond this.

So, therefore, Swami Ji Maharaj says, "Don't listen to your mind. He is your biggest enemy, and he is the unfailing weapon of Kal."

If we want to break the shackles of Kal and do our devotion, then we should forever be aware of Kal. And we should follow the Teachings of the Masters, as They have been explained to us in Satsang. And we should be forever attentive and acute and awake as to what has been taught to us, and how the mind acts on various things.

* * *

Once one mahatma was walking and he knew what the power of the mind was. So, he was walking and he came to a shop, a cloth shop. And there he was talking to his own mind and he said, "I know you are great and I've heard a lot about you. Why don't you just give me a glimpse

of some of your characteristics?" He said, "I'd like to get a glimpse of what you are capable of doing."

So, mind said, "Okay, do you want to see?"

He said, "Yes, yes, show me please."

Meanwhile, a person was coming with a jar of honey and he was trying to sell that honey in the market. So now, the mind prevailed on that mahatma. That mahatma dipped his finger in that jar of honey. And he then rubbed that honey and wiped it on the wall of that cloth shop.

As soon as he wiped that honey from his finger on the wall, immediately, with the fragrance of that honey, a fly came to eat that honey. As that fly sat there, there was a lizard nearby. And that lizard was annoyed at the thought of that fly coming there and eating that honey. So, immediately, the mind of that lizard caught on and it decided to eat that fly. While that lizard was trying to catch his prey, there was a cat of that owner there. And that fat cat saw that lizard coming down, and it thought of that as an opportunity. So, that mind also prevailed upon fat cat to catch that lizard. It started acting on that. So, that cat pounced on that lizard and caught that lizard.

Now, meanwhile, about three or four villagers had come to buy cloth in that shop, and their dog was sitting at a distance. So, as soon as that dog saw that cat jump, the mind of that dog made a jump onto the cat. As soon as that dog pounced on that cat and caught that cat, that shop owner saw this. And, immediately, he told his servants there "Bring a stick and beat that dog. It is biting my cat." So, as soon as they brought the sticks to hit that dog, those farmers who had come, the mind prevailed upon them, and they felt, "These people are coming with sticks and hurting our dog." So, they took out their sticks to fight with these people. They started fighting with each other with sticks. And then, whoever else would join in to stop them from fighting, the mind would prevail on them. And they would also start getting into the fight.

So, that became a big brawl and everyone started fighting with each other. That mahatma was observing his mind and what had happened. And then quickly, he said, "Quiet! Quiet, please! Okay. I have understood what your power is. Please stop. Please stop." Then everything became quiet.

* * *

So, this is the kind of power the mind has. Therefore, mahatmas say, "The biggest enemy that you have is your mind." So, therefore, the fight of a devotee is with his own mind. And, the mahatmas say, "If you have won over your mind, you've conquered your mind, then you have conquered all the three worlds and the owner of the three worlds, the lord of the three worlds."

So, the mind is not some menial thing. It is really the owner of Triloki. And all the gods and goddesses, Brahma, Vishnu, Mahesh, all of them, come within the realm of the mind. So, the mind is very powerful.

Dhaara suth sampathi parivaara,
Aare kaam krodh ki dhaara.

This mind entangles us in all our attachments, our wife, children, their children, and so on, so forth. And that's how it gets us entangled in all of this, and gets us to waste our precious time.

So, Swami Ji Maharaj, in another Bani, has said, "The first handcuff that we have is our body, we are shackled by that. And then, after that, the second shackle around us is the wife. Because, once we get married, then we have to worry about our own body, our selves, and of our wife. So, there are then two shackles. And, when the wife and husband are there, then they think of the third. So, the child is born. That is the third shackle that you have. And, once your child is born, then you have then the grandson or granddaughter of that child, which is the next shackle. So, that way, you have the fourth shackle. And then, if they have their own children, that is a countless number of shackles that you will have. So, the soul, unfortunately, gets entangled in all these shackles. And then, it falls into the crevice of all these attachments and it is unable to come out of that."

Mahatmas don't say that having a family, or staying in a family, is a bad thing. You can stay in a family. Even Saints have stayed in families.

Guru Nanak had two children. Sawan Singh Ji Maharaj had three children. So, there is nothing wrong in having a family. But, how do you stay in that family? You stay in the family like the lotus stays in water, or like the seagull, which dives into the water, but comes out with dry wings. So, how do you stay in the families? How do you stay in these attachments and these relationships?

An example is of a lotus. A lotus is born in a swamp. So, it has got mud and it has got water. Though it grows there, however, that mud or that water does not affect that lotus. Even if you push the lotus down into the water, it again comes up with only dry petals, as the water doesn't stay on the lotus petals. And, even if the water level increases, the lotus also goes with that water level and stays higher. That way, that water and that mud, or that swamp, doesn't affect the way the lotus remains.

Likewise, another example is of a murgabi. It is a black-colored bird, which stays on the water. And it dives into the water to catch its prey. And then, again, it stays on the water or also flies away. But, whenever it goes inside the water, it comes out with dry wings.

So, that is the way you are to stay in this life, in your relationships. You have to stay detached in your relationships, assuming that all these relationships are of your Guru, your Master, and they

are not yours. So, you should not become the face of those relationships. You should always stand aside and look at those as the duty or seva that you are doing for your Master.

So, therefore, you have to stay in these relationships and be detached from these relationships. All your love and affection should be at the Feet of the Master. You should have a very clear faith that Kal and Maya have created this entire illusion. This entire thing is a delusion. And all these relationships are temporary. They're not going to be permanent. You should be very clear about this in your mind. And your faith in what your Master has said about this should be absolute. And then, you should have your love and affection at the Feet of the Master.

You should forever keep your death in front of you. That devotee who forgets that he is going to die and he's going to leave these relationships behind is making a mistake. So, a devotee is required to keep his death always in his mind to know that he is going to leave from this and leave these things here. With each breath that we take, we don't know whether we'll take the next breath. We, oftentimes, feel that death is for others and death is a distance away and we will have enough time to do our meditations later in life. But, death is uncertain. We don't know when it will come. So, for a devotee, he should always keep this in mind, and then, not procrastinate. We don't know whether there is a tomorrow for us. So, whatever we have to do, we have to do today.

Sant Ajaib Singh Ji used to always say, "What is true and what is false? So, death is the truth. And living is false."

Indri bhog baas barmaave,
Bhakti vivek naash karvaave.
Satguru preetam milein na jab tak,
Kabi na chootein man ke kautuk.

Swami Ji Maharaj says, "The mind is not going to give up. The mind will forever want to take you away from devotion and tie you up in the vices, tie you up in all your senses and pull you out." That is the duty of the mind. And you will not be able to control that, or gain progress or prevail on your mind until you meet the True Master. And when the True Master teaches you and gives you the initiation, by going within and manifesting the Form of the Master within, when you will become the form of Naam, when you get connected with Sound Current, only then you will be able to gain prowess and control of your mind. Until such time, your mind is always going to be drawing you outward, and you will have to be forever wary of your mind and continue to do your devotion.

Chal bal man ke kah lag baranu,
Rushi muni koyi jaane na maram.

Swami Ji Maharaj says, "If I talk about the greatness of the mind and its deceit, it is very vast." Let alone mere human beings and simple people, if we look at the mahatmas who have spent

thousands of years of penance and austerity, those people with that kind of hard work to control of mind, the mind has prevailed on such people.

So, we see the history of some of these rishis and munis, how they have spent thousands of years in their austerities and how the mind has again deceived them and made them lose all of that benefit of all of that austerity and penance that they have gained. The mind has been able to destroy all of that because the mind is at the level of Brahm. All the austerities, penances, and everything that these people do are all within the realm of the mind. So, it is not possible to gain control over the mind. The only medicine to control the mind is with the Masters because They are beyond Brahm.

Tha the satguru khojo nij ke,
Bin satguru koyi chale na bach ke.

Swami Ji Maharaj says, "You research well and go to a True Master because a True Master has the solution to this. He has the panacea for this, and with that help, you will be able to get a control of your mind."

So, with the God's Grace, when we have gone through all of these millions of life forms, we get this precious human life. And then, with His Grace, we get the company of the Masters.

Tulsi Sahib says, "To get a wife, wealth, and all of the other facilities here in this world is possible for everyone. But, what is very difficult to get without the Grace is the company of the Masters."

Satguru sam preetam nahi koyi,
Man maleen ko dhove vahi.

Swami Ji Maharaj says, "You need to have that Friend Who has that strength to cleanse this mind and get you to control this mind." So, the cure to this illness is with the Masters alone. Because the Masters know that the mind is forever in pursuit of things, which give it more and more happiness. And They get the mind connected with the Sound Current. And there is nothing that gives more happiness than being connected with the Sound Current.

So, once the mind gets connected with the Sound Current, then it kicks away all of these other attachments, all of these vices, which have been troubling it. And it gets connected and it wants to go further with that Sound Current. So, once it gets connected with the Sound Current, the mind also awakens. It realizes, "I am not the body. I am not these vices. I am not these senses. And I belong to the Brahm. I have come from the Brahm. So, I have a higher existence." And that is why it becomes willing to go upwards, back to its true home.

So, Mahatmas say, "The mind also has luminance. And the mind has also forgotten its own luminance." The Masters say, "You awaken, o mind, and you will see your own luminance and go back to where you have come from."

Mera bhaag udhay hua bhaari,
Satguru ki mein hui athi pyaari.

Swami Ji Maharaj says, "I'm indeed fortunate that I have got the Satguru. It is because of the Satguru that I have been able to understand all of this, and cross all of this, and be able to write this Bani like this."

All the Banis of Swami Ji Maharaj have been written by Saligram. Now, Saligram was His disciple and he was a gurumukh. And, in those days, he was a very learned person. In those days he was a Master of Arts, an M.A. And, in those days, teachers would seldom study over tenth standard or high school. And those people who studied up to high school became teachers and they would teach. In those days, this was considered an extremely high degree that one would get.

So, all these Banis have been written by Saligram Sahib and he was the postmaster general in those days. Whenever he would go to the ashram, he would do a lot of seva in the ashram.

Jaimal Singh Ji Maharaj was there also. So, the two of them were the devotees of Swami Ji Maharaj. Whenever Jaimal Singh Ji Maharaj would come, he would sit for meditation in the ashram. And whenever Saligram Sahib would come, he would always do a lot of seva there. And this ashram, including the house of Swami Ji Maharaj, was at a place where one would only get saltwater. Sweet water was not there.

So, he would carry pots of water from the river, which was about one and a half kilometers away. He would keep carrying it on his head and bringing it to the ashram. And he did a lot of seva. He was a brahmin and he used to take these large pots of water up and carry them from the river.

Now, his house was also on the way. It was about a kilometer away from Swami Ji Maharaj's house but on the way to the river. So, whenever he would go, he would have to pass his own house and a lot of his relatives also would stay there. He would pass by while carrying all those pots of water and those people would often taunt him, "This person has gone berserk. He's eaten the food of a kshatriya, (speaking of Swami Ji Maharaj), and, because of that, his mind is affected, and that is why he's doing all these kinds of things." They would taunt him like that, but he would continue to do the seva.

So, these people taunted for a few months. And after that, they felt, "This person is shameless. He's not listening to us." And they started closing their doors and windows when he would pass by.

Saligram Ji continued to do his seva. And, since their taunts had stopped, he felt, "Perhaps they don't know that I'm still continuing to do this." So, in order to draw their attention, he tied these bells on his foot, which the dancers tie. He tied that and then he used to carry those pots so that he would make noise whenever he would walk past them doing this seva.

So then, these relatives would open the door thinking that some person has come to dance outside. And then, when they saw Saligram, they used to feel, "This person has really gone mad and he is doing this. He is completely shameless. He doesn't know of his stature in life, and he is doing all of these things."

Saligram Ji would continue to enjoy this and continue to do his seva. So, he loved his Master and he used to do all this seva. Swami Ji Maharaj later got a place for him next to where He stayed, and He created a place where Saligram Ji would be initiating people and continuing to teach the learnings of this Path.

He asked Jaimal Singh Ji Maharaj to go into Punjab and do his practice there and spread the learning. And He asked his brother to sit in His house and continue the Teachings.

Saligram Ji loved Swami Ji Maharaj so much that he never initiated by giving the Five Names. He used to initiate by only giving two names, which were 'Radha Swami'. And He got salvation to so many souls only by giving these two names. So, this is because of the love of Swami Ji Maharaj. And He gave only these two names.

All these Banis have been written by Saligram Ji. And He has written 'Radha Swami' in all of these Banis, at the end of the Bani.

Jagath jeev kahaan jaane mahima,
Vedh kathebna jaane marmaa.
Gyaani jogi sab tak hare,
Satguru mahima koyi na vichaare.

Swami Ji Maharaj says, "All the worldly people do not know the ways of the Masters. Even the Vedas, the Puranas, and all the great Scriptures, they also, beyond a point, say 'neti', which means they don't know." They have stopped at a certain point, and they have also not been able to talk about the greatness of the Masters and the Path of the Masters.

So, though these Scriptures, these books, have been followed by others, and all the other learned people, those people also do not know the Path of the Masters.

Thaathe satguru saran pukaaru,
Aarath unaki nith prathi dhaaru.
Aarath karun prem se jab hi,
Kul parivaar thare mera tab hee.

Aarath bidhi ab karoon singaara,
Radhaoami mere hue dayaara.

Swami Ji Maharaj, in the end, says, "I'm indeed fortunate to have got the company of the Satguru, of the Master, and I have been even more fortunate that I've been a loved one of that Master. And such is the greatness of the Master that even the great Vedas and the Scriptures and all of them have been found wanting to speak more of the greatness of such Masters. And such Masters are so difficult to find. I've been indeed fortunate to have had the Grace and the company of such great Masters." Then, He says, "I pray to my Master. I do my prayers at the Feet of the Master. And, when I do my devotion and I do my prayers at the Feet of Masters, it is not only me but my full family, which will get salvation with the Grace of the Master."

Aarath bidhi ab karoon singaara,
Radhaoami mere hue dayaara.

He says the difference in the prayer that is done when the world does the prayers of God, is that they take their incense, they take their candles, or they take lamps, and then they go in front of their deity and they circle that there, and they pray to their deity there. And there could be a bell or something there, which they ring, or a conch, or something like that. So, these are the outward prayers that everyone is aware of.

But, how does a gurumukh do his prayer? His prayer is done by getting the attention of the soul focused at the back of the Eye Center and, thereby, manifesting his Master. When he manifests the Form of the Radiant Form of the Master within, that is his prayer to the Master. And then, automatically, the bells inside start ringing, the conch starts playing, the lamp is there. So, all of these things happen automatically. It is only about manifesting the Radiant Form of the Master within and going within from outside. So, that is the true prayer. And, by doing that prayer, the Master gets pleased.

Radhasoami param dayaala,
Kar aarath un hua nihaala.

He says there, "Radha Swami, my Satguru, is pleased with the aarti. And I have done that prayer and my Master is pleased with that. And, with that, He has blessed me, He has graced me and, not only me, but all of my family members and all the people around me, who have all got the Grace and the Blessings of the Master."

Radhasoami param dayaala,
Kar aarath un hua nihaala.

Radhaswami.

47

Closing Talk
15 Aug 2016 – Morning

Whatever Time Is Possible, You Should Try To Do The Meditations And Devotion

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SO, TODAY, THIS WAS THE LAST SATSANG. All of you have participated in this program and come from so many different countries, from USA, France, Hungary, and various countries all over the world. And you have come here, leaving your important occupations and other important things back home, and spent these fifteen days here. And you have participated from time to time in all the program here, in terms of the meditation, and all of the other things.

That has given me a lot of pleasure. And I bow at the Feet of SomAjaib and I pray to Them that They shower Their Grace on all of you, so that your devotion to Them becomes stronger and ever stronger.

So, like you have got the practice here, and you've got a habit over the last few days, you should try, when you go back home, you should try to continue to do that as far as possible. Your different occupations will have different time pressures on you. But, for whatever time is possible, as much time as possible, you should try to do the meditations and devotion as you have done here and practiced here.

Sant Ji used to often say, "Like we find it very important to give food to our body, similarly, giving the food of meditation, Simran and Dhyan, to our soul is equally important." So, just like we are taking care of our body, we should take care of our soul.

So, you should do Simran. And if Simran is not done, if meditation is not done on a regular basis every day, then the mind becomes stronger and the soul becomes weaker. Now, as the mind becomes stronger, it will keep getting you outwardly pulled and tied up in your worldly pursuits, and take you away from devotion.

Equally important is to listen to Satsangs. So, in all our work, etc., we should take out time for doing our Satsang and our meditation.

During these fifteen days of your stay here, if any sevadar has hurt you, or you have felt bad about anything, on behalf of all of them, I beg for forgiveness. And I want all of you to go back carrying love and affection when you go back.

Radhaswami.

GLOSSARY

Aarti

Hindu religious ritual, part of puja, in which light from wicks soaked in ghee (purified butter) or camphor is offered to one or more deities by circulating an 'Aarti plate' or 'Aarti lamp' around a person or deity; also, esoterically refers either to an intense pull towards the inner Light, or to the manifestation of the inner Radiant Form of the Guru

Adi Granth Sahib, Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed Guru Granth Sahib by the Sikh orthodox after the tenth Guru, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Adi Shesh

Primal being; from Hindu religion (Puranas), the serpent deity who sings the glories of Vishnu in the lower realm of Patal Lok on whose many hoods the balance of the worlds of the universe rest; a symbol of the waveform of energy; also known as Nag Shesh

Agamya karma

Thought-produced karma; impressions left on the mind, erased at the time of death

Agastya Rishi

Revered sage; one of the Saptarishi from the Dwapar Yuga whose poetry appears in all the Vedic texts, and is mentioned in the Puranas, Ramayana, and Mahabharata; noted to have great mystical powers.

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

Ahamkar

One of the constituents of the four-petaled lotus of the antahkaran; lit. “I-maker”, faculty that identifies the fluctuations of chit with the Ego-complex; the illusionary identification of the undivided self with limited and limiting perceptions, thus creating the wrong notion of an individual and separate self

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as “Sant Ji”; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to

His Ashrams in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names "Som" and "Ajaib" and provides the name for His ashram in Guddella India, "Som Ajaib Ashram".

Akbar

Mogul Emperor (1556-1605); third ruler of the Mughal Dynasty; known as King Akbar the Great; held court in Delhi, Agra, Fatehpur Sikri, and Lahore; known for his religious tolerance

Alakh Lok

One of three purely spiritual realms above Sach Khand; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

Amar Das Ji

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third Guru in the lineage of Sikh Masters; Guru of Ram Das Ji

Amrit Vela

Lit. "Time of Nectar" (that, which causes deathlessness); also refers to early morning meditation period from 3:00-6:00 AM

Anaami

Highest of three purely spiritual realms above Sach Khand; lit. "Nameless"; also called Radha Soami Dham; home of Anaami Purush

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, Anahad Nad

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh Gurus; successor to Guru Nanak Ji; Guru of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Anurag Sagar

Lit. “Ocean of Love”; story of God’s Creation in book form written by Param Sant Satguru Kabir Sahib

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Arjuna

Main character in the Mahabharata; third eldest of the Pandava brothers and son of Lord Indra; won Draupadi in combat; married to her together with his four brothers; master of supernatural weaponry and archery; ardent devotee of Lord Krishna

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

Ashtanga Yoga

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

Avatar

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

Ayodhya

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji’s Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

Banyan

Outer garment of clothing

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betta Ashram

An ashram of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhagavad Gita

"Song of the Lord"; Sanskrit scripture that is part of the Hindu epic Mahabharata, which presents a synthesis of the concept of Dharma, theistic bhakti, and the yogic ideals of moksha through Jnana-, Bhakti-, Karma-, Raja-Yoga and Samkhya philosophy

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's Satsang and the meals served thereafter to devotees

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above Maha Sunn, the fourth spiritual region; region providing access to the fifth spiritual region, Sach Khand

Bhavrog

The condition or affliction of having to go through an endless cycle of life and death

Bibi Lajo

Saintly disciple and personal cook of Sawan Singh Ji Maharaj

Bibi Ralli

Woman sevadar who chose to view hell in meditation and was saved by Sawan Singh Ji Maharaj

Bibi Rukko

Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bishan Das Ji

Disciple of Amolak Das in the Udasi Mat of two Shabds; first Master of Ajaib Singh Ji prior to his full initiation into Surat Shabd Yoga by Kirpal Singh Ji Maharaj

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between And and Par Brahm; Lit. "Egg of Brahm" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with Vishnu and Mahesh (Shiva); functions as the 'Creator' in the lower three worlds; ruler of the second chakra, the regenerative plexus

Brahmachari

Spiritual aspirant who practices chastity or, in a broader sense, control of all sense organs

Brahmin

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

Bua Das

Another name for Bangali Babu; disciple of Sawan Singh Ji who disciplined himself to not eat unless he had enjoyed his meditation first

Buddhi

Mental ability to form and retain concepts; the intellectual faculty and ability to reason, discern, judge, comprehend, or understand something; one of four parts that constitute the lotus of antahkaran

Bulleh Shah

Muslim Saint, (1680-1757); disciple of Shah Inayat Qadiri, better known as Inayat Shah, a Sufi Master of Lahore; His Sufi poetry is written in the Punjabi language

Chakor

National bird of Pakistan known as the "Moonbird"; a bird in love with the moon that loves to gaze at it incessantly

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (Pind Desh), to be differentiated from Kanwals (Brahmand) and Padmas (Sat Desh)

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into Surat Shabd Yoga, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His Gurumukh disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chaukri

Time equivalent of four yugas: Sat Yuga (1,728,000 years), Treta Yuga (1,296,000 years), Dwapar Yuga (864,000 years), Kali Yuga (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, chaturyuga

Chaurasi

Lit. "Eighty-four"; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

Chidakash

Lit. "Conscious sky or heaven"; Spiritualized elemental ether originating from Sahasdal Kamal; experienced before the appearance of the Radiant Form of the Master within; heavenly region above the eyes; part of the first spiritual region

Chit

Awareness or consciousness, comprehension; one of the four parts of the antahkaran, the faculty to visualize in our mind

Chitragupta

One of the gods; born of the body of Lord Brahma, he is assigned to record all karmic actions in the Akashic Records

Chudamani

The second son of Dharam Das Ji Who continued the panth of Dharam Das Ji as the first of the forty-two Masters to follow in that chain

Crore

Numerically 10,000,000 (ten million)

Dacoit

Bandit, robber; "dacoity" is the anglicized version of the Hindustani word "ḍakaitī", meaning "armed robber"

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; Guru of Rajjab Ji, who noted down his Master's compositions, which are known as "Dadu Anubhav Vani", a compilation of 5,000 verses

Daitya

One of the demon clans of the Asuras mentioned in the Mahabharata, the Puranas, and the Smritis of Hindu literature; a race of giants who fought as the aggressors with the Devas who had exiled them from heaven; members include Jalandhara, Prahlad and Bali

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Das Vidhi Nad

Lit. "Ten sounds" or nads, referring to from ten to twenty different inner sounds resonating from chakras below the Eye Center that can be heard within; [The Das Vidhi Nad sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the Anahad Shabd, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Daya Bai

Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal

Lit. "Merciful"; another name for Absolute God, Sat Purush

Dayalkari mahatmas

Incarnations of the Positive Power, Saints; also, Shabdkari mahatmas

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dhani Dharam Das

Saint; Soul that was pursued through four yugas by Kabir Sahib to ensure his salvation, as told in the Anurag Sagar; prophesized to be followed by forty-two incarnations of subsequent Masters

Dhanvantari

Hindu god of Ayurveda; considered to be an incarnation of Vishnu; emerged out of the Ocean of Milk, while it was churned, holding in his hands a pot of Amrit

Dharam Raj

Lord of Judgment, Lord of Death; also known as Yamraj; holder of the accounts of the uninitiated soul's deeds

Dhoti

Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

Dhruva, Dru

Mahatma; son of king Uttānapāda and his wife Suniti; initiated by Narad Muni at a young age; through determined devotion and renunciation he was given the boon of becoming the North Star after his death and, as such, became the ruler of our galaxy

Dhunatmak Naam

Shabd; that Name which cannot be spoken or written; Word of God

Dhyan

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

Dohavali

Type of Indian poetry composed of couplets written by Kabir in the vernacular Hindi language

Durga

Goddess; most popular form of goddess Devi; in her form as Durga she is not associated with any god and can display benevolent as well as wrathful aspects; within tantric traditions, she is called Shakti; mostly depicted as the slayer of the buffalo demon Mahisasura

Dwapar Yuga

“Bronze Age”, with decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of Haqq

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganika

Prostitute who was taken to heaven by Vishnu

Ghadi

Astronomic time reference (an extremely short time) of three hours

Ghat
Bank of a river used for bathing, washing clothes, or funeral rites by the poor

Ghee
Clarified butter

Girdhari Lal
Gurumukh disciple of Tulsi Sahib; friend of Swami Ji Maharaj; lived in his later years in Lucknow

Guddella Ashram
Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Guna
Quality, peculiarity, attribute, property; the three gunas and their origins are: sattva (Vishnu), goodness, constructive, harmonious; rajas (Brahma), passion, active, confused; and tamas (Shiva), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

Guru
Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Granth Sahib
Name given Adi Granth Sahib by Sikhs after tenth Guru, Guru Gobind Singh left the body; see Adi Granth Sahib

Gurubhakti
Devotion to the Guru

Gurumukh
Lit. "Mouthpiece of the Guru"; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

Gurumukh shisha
Gurumukh disciple

Guruvatra
Disciple loyal and devoted to the Guru; fidelity and respect for ones Guru

Gyani
Possessor of religious wisdom; a sage or learned person

Halvah
Soft sweetmeat or pudding made with ghee, sugar, and flour

Hanuman

Avatar of Shiva; devotee of Rama; one of the chieftains of Sugriva, lord of the monkey-like Vanara race; rescued Rama's wife Sita from the demon king Ravana; widely revered in India as the consummate disciple

Haridwar

City on the banks of the Ganges River; regarded as a holy site in Hinduism; “Vishnu's Gate”; hosts the Kumbh Mela festival every 12 years

Harijan

Lit. “Child of Hari”; lowest caste in Hindu caste system, coined by Mahatma Gandhi; Kabir Sahib used the term for a 'devotee of God Almighty'

Inaayat Shah

Muslim Saint; (1643–1728); Guru of Bulleh Shah, born in Kasur, where he was working as horticulturist; later moved to Lahore, where he became the imam of the Unchi Masjid

Indra

Hindu god; king of the gods; the god of rain and thunder; Hindu equivalent of the Greek god Zeus

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; “Soldier Saint” (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj’s successors; Guru of Sawan Singh Ji Maharaj

Jal Pralay

Dissolution that occurs after each Mahayuga or Chaukriyuga

Jalandhar City

City in India; capital of Punjab until 1953

Jalandhara

Demon king who was born of the fire of Shiva's third eye and the ocean; became the emperor of the Asuras

Japa

Lit. “To utter in a low voice, repeat internally, mutter”; meditation discipline involving repetition of mantras, orally or silently

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of Surat Shabd Yoga

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for Maya; also denoting Prakriti

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

Kailash

The heaven of Shiva and Kuber; one of the three eminences in Trikuti with Mer and Sumer

Kajal

Eyeliner made from soot of different burned materials like ghee, castor oil, sandalwood, and can also contain other substances, like antimon or galena

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; Kali Yuga lasts 432,000 years with a human lifespan of only 100 years

Kalkari mahatmas

Incarnations of the Negative Power; avatars of the agents of Kal Niranjan

Kamaali

Daughter of Kabir Sahib

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the Kamandalataru tree, or from clay, usually with a handle and sometimes with a spout; used by yogis to store water

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karna

Suryaputra; one of the central characters in the Mahabharata known for great generosity and the only warrior capable of defeating Arjuna; son of the sun god Surya and the eldest son of his mother Kunti, who would later become the mother of the Pandavas; begotten with the help of a mantra given to her as a boon by Vishwamitra; when still very young, she abandoned him in a basket and he was raised by a chariot driver

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kauravas

Descendants of King Dhritarashtra and cousins of the Pandavas with whom they fought as told in the epic Mahabharata

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also “Qadi”, meaning to “judge” or to “decide”

Kehar Singh

Fellow office worker with Sawan Singh Ji Maharaj who came to understand the meaning of 'two gods', the god of the world and the God of the Saints

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

Khadi

Coarse cotton cloth

Kheer

Indian sweet dish made from various ingredients, i.e. milk, pumpkin, rice, carrot, wheat, etc.; also, khir

Khichree

Boiled dish or meal made with rice and split lentils, ghee, and salt

Khus

A particular type of grass that is used in rituals during funeral ceremonies

King Janak

Philosopher King and Sadhu Mahatma; (est 7th century BC); devotee of Ashtavakra; father of Sita; renowned for his patronage of Vedic culture and provided an intellectual court for brahmin sages such as Yajnavalkya; having reached Sahasdal Kamal, after his passing, he used his vivek simran to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; guru of Sukhdev Muni

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; Guru of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth avatar of Vishnu, Hindu god who gave the oral teaching of the Bhagavad Gita; central character in the Mahabharata who came to usher in the Kali Yuga

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya

One of four castes, or varna, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kumati

One who is subject to perverse thinking; weak-minded or foolish; selfish in nature

Kumbhi Narak

Hell; one of twenty-eight hells enumerated in the Bhagavad Purana; reserved for persons who engaged in adultery; Pot Hell emptied by Guru Nanak to redeem an initiated soul mistakenly confined there

Lakh

Numerically 100,000 (one hundred thousand)

Lakshman

Son of Raja Dasharath and half-brother of Rama

Lanka

Name of Sri Lanka from the prior Dwapar Yuga; fortress city of the demon Ravana; esoterically a reference to Trikuti

Loi

Wife of Kabir Sahib

Maha Sunn

Lit. “Great Void”; plane below Bhanwar Gupha and above Sunn; home of Maha Kal; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a Sant Satguru

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of Dwapar to the Kali Yuga, to veil its true importance; also contains some other principal works, like the Bhagavad Gita, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Mahatmas

Lit. “Great souls”

Mahesh

Hindu god; one the Hindu Trinity; also known as Shiva, the 'destroyer' of the lower three worlds

Mahishasura

Rakshasa; a buffalo demon being with notable mystic powers including shape-shifting; battles the goddess Durga in a battle of good vs. evil and is ultimately killed by Durga

Malayagiri Mountain

Mountain generally thought to be near the Himalayas, supposedly known for high-quality sandalwood trees; [In Bharatiya literature, a description of Malayagiri is given by many poets, known for its sandalwood trees. However, an earlier source mentions Srigandhan sandalwood as the finest quality was found in the Malaya mountains in the south, hence the name Malayagiri; the Malaya mountain range is an ancient Indian name for the southernmost part of the Western Ghats. Malaya was later on probably mixed up with the word Himalaya.]

Manas

One of the constituents of the four-petaled lotus of the antahkaran; associated with inner mental and emotional processes; derived from the root man, “to think”; controls sankalp (resolve or will); also, man

Maninder

From the Anurag Sagar, the name of Gyani (Kabir) during His incarnation in the Treta Yuga

Manmukh

One who is given to obey the dictates of the mind being influenced by the five dacoits of lust anger, greed, attachment, and ego; one who shows indifference to the Guru and the Teachings of Sant Mat

Mansarovar

Pool of nectar in Par Brahm region beyond the three lower worlds, wherein the soul is cleansed of karmas upon immersion

Manthan

Samudra manthan; shaking up, churning of the ocean

Mantra

Lit. "Instrument of thought"; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of specific god or deity, or to transport someone to a specific transcendental location

Mardana Ji

Sikh; (1459–1534); traveling companion and first disciple of Guru Nanak Sahib who used to play the rebab, a stringed instrument; born in the same village as Guru Nanak and ten years His elder

Marjiva

Pearl diver; lit. "mar, meaning to die", and "jiva, meaning to be alive"; [The pearl diver doesn't care for his life and dives into the ocean, and when he comes back after facing many dangers, he becomes alive.]

Maya

Lit. "Illusion", Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

Mian Mir

Sufi Saint; (1550-1635); close friend Guru Arjan; was honored to lay the cornerstone of the Sikh's most holy site, the Golden Temple at Amritsar, the Harmandir Sahib, in 1588; before Guru Arjan's death Mian Mir asked if He should destroy the city of Dehli to save Him from torture; resided in Lahore, specifically in the town of Dharampura in present-day Pakistan; a direct descendant of Caliph Umar ibn al-Khattab and belonged to the Qadiri order of Sufism; spiritual instructor of Dara Shikoh, the eldest son of Mughal emperor Shah Jahan; founder of the Mian Khail branch of the Qadiri order; His sister Bibi Jamal Khatun was a disciple and a notable Sufi Saint in her own right

Mithila

Common name for the ancient Videha Kingdom; modern-day Mithila comprises more than half of India's Bihar state and the eastern parts of the Madhya Pradesh region and also some part extending into Nepal territory; located on the eastern Indo-Gangetic Plain; the kings of Mithila were known as Janakas, the most famous of them being Seeradhwaja Janaka, the father of Sita; the original capital Mithila during the Janaka Dynasty was later shifted to Darbhanga during the rule of Raj Darbhang and in modern days is known as Janakpur

Moti Ram Tailor

Disciple of Jaimal Singh Ji Maharaj; associated with the story of Jaimal Singh Ji taking on the karma of seven lifetimes in hell from Hukam Singh

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Murgabi

A black-colored bird that dives underwater to catch its prey with wings that repel water upon emerging

Murree Pahar

Murree Hills; hill station in northern Punjab; nowadays located in northern Pakistan, 2300 meters above sea level; site where Sawan Singh Ji Maharaj built His house

Naam

Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. “Name”; also, the mantra or words given to initiates during Initiation or Naam Daan

Naam Daan

Initiation into Surat Shabd Yoga by a Living Master, connecting the soul with the Inner Sound Current, the power of Naam, or Shabd

Namdev

Hindu Saint; (1270-1350); born in Maharashtra; a calico printer by profession; disciple of Vishoba Kechar, whom he accepted on the advice of the potter Saint Gora Khumbar and Jnanadev; his poetry was written with musical accompaniment as bhajans and sixty-one are included in the Adi Granth Sahib; spent the last seventeen years of His life in Ghuman, which was actually founded by Him

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; Guru of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the dacoit Ratnakar, who was later to be known as Valmiki

Narayana

The Supreme Deity in Hinduism; Mahavishnu, Mahashiva; acts through adopting the qualities of Brahma, Vishnu, and Shiva to create, sustain and destroy the universe; Also, another name for Vishnu who resides in Vaikuntha, a realm of bliss and happiness

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Niranjan

Kal Niranjan; a son of Sat Purush; creator (with Maya, Brahma, Vishnu, and Shiva) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nirat

Lit. "Absorption in"; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also Surat (soul's faculty of hearing)

Nisumbha

Asura; along with his brother Sumbha, sought to conquer the three worlds after receiving this boon from Brahma after 10,000 years of prayer and penance; ultimately defeated and slain by Durga

Nizamabad Ashram

Ashram located in India in the state of Telangana; founded by Baba Somanath Ji

Nizamuddin Auliya

Sufi Saint; (1238-1325); successor to Sheik Farid and Guru of Amir Khusrow; resided near Delhi

Nosadar

A filthy mix of substances that produce a foul smell

Paathi

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

Padmasana

Lit. "Lotus posture"; yoga position in Hatha Yoga sitting with legs cross-folded

Pagdi

A turban

Pahad Ashram

Mountain ashram of Baba Somanath Ji where Ram Singh was managing the ashram for four years; closely situated to Baba Ji's present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the yogi Mahadevappa

Paisa

100th part of a rupee

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the later part of his life in Ayodhya.]

Panchayat

A council of village elders who rule on local affairs

Panda

Pundit who lives at a place of pilgrimage; a brahmin priest

Pandal

Tent or canopy

Pandavas

Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic Mahabharata

Panth

Path or sect

Papita

Papaya tree

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar;

plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Parshad

Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, Prashad

Patala

Netherworld; described in the Puranas as seven regions of darkness below the earth and above the region of hells which are ruled by different demons and serpents and lit by jewels worn by its inhabitants; the earth and Patala are supported on the head, the thousand-headed serpent Shesh Nag; also known as Adi Shesh

Pativratra

A loyal, devoted wife who maintains fidelity with her husband

Prahlad

A very pious boy whose childhood is the subject of most of the major stories in the Puranas; son of the evil king Hiranyakshyap; devotee of Vishnu; [He is ultimately saved from his father's efforts to kill him by Narasimha, a part lion, part man avatar of Vishnu, who, when killing Hiranyakshyap, stood in a door frame, thus being neither inside nor outside, and killed him at dawn, when it was neither day nor night, to overcome the boon given to him.]

Pralabdh karma

Karmas, which constitute one’s preset destiny; stored and acted out from the eight-petaled lotus at one’s forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

Pran pratishtha

A ritual performed by a brahmin to put ‘life’ into a newly formed stone idol to make it a deity

Pranayama

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

Pul

Bridge; also, pool

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, Hindu philosophy, or secular subjects, such as music

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the Hindi Panch; Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana

Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Pushkar Tirth

City in India; historical home of Brahmanand in the Rajasthan area

R. R. Singh

A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his Simran

Radha Bai

Wife of Swami Shiv Dayal Singh Ji Maharaj

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rahim Khan-I-Khana

A devotee of Krishna; one of the nine 'jewels' at the court of King Akbar who gave alms with true humility, raising his hands above his head while giving and not looking at the person; [The nine 'jewels' were called Navratnas and were highly honored ministers, advisors, poets, musicians, and generals who served King Akbar and other kings during that era.]

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji

Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 Banis or poetical compositions are known as "Rajjab Bani"

Rajogun

Attribute or quality of activity, passion, sensuality; an essence of Lord Brahma; one of the three gunas with satogun and tamogun; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

Rakshasa

Demonic being in Hindu mythology, also called “man-eater”; not all were evil; also known as “shape-changers”

Rama

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the Rakshasa race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by Brahma, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Rishi

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

Roti

Type of Indian flatbread, another name for chapatti

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

Sach Khand

Lit. “True and Imperishable Region”; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

Sadhu

Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning “to reach one's goal”, “make straight”, or “gain power over”; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

Sahasdal Kamal

Lit. “Thousand-Petaled Lotus”; upper region within the Astral plane; below Trikuti

Sahjo Bai

Female Hindu Saint; gurumukh disciple of Charandas; author of the book: Sahaj Prakash

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of Sar Bachan and other writings published under his Guru's name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji's successors in Agra

Sanchit karma

Storehouse of soul's unredeemed karma, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning "company"

Sannyasa

Lit. "Renunciation"; the last of four age-based life stages known as ashrama within the Hindu philosophy; a form of asceticism marked by renunciation of material desires and prejudices, represented by a state of disinterest and detachment from material life

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. "Path or Doctrine of the Saints"; also known as Surat Shabd Yoga

Santsipahi

Lit. "Soldier Saint"

Sar Shabd

Lit. "Essential Sound"; manifestation of the Sound Current heard in Par Brahm

Sarvajeet

Pundit, scholar; a pundit who debated Kabir over the Vedas and Puranas; when he is defeated he accepts Kabir as his Master

Sat Lok

Lit. "True Region"; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

Sat Naam

Lit. "True Name", Appellation of the Lord of the fifth plane of Sach Khand-Sat Lok

Sat Purush

Lit. "True Being"; presides over Sach Khand-Sat Lok; also called Akal Purush

Sat Shabd

Highest form of the Sound Current emanating from God Almighty, Anaami Purush

Sat Sukrit

Name of Kabir in his incarnation in the Sat Yuga

Sat Yuga

"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four yugas that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. "True Guru", Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

Satogun

Attribute or quality of truth, purity, harmony, benevolence; an essence of Lord Vishnu; one of the three gunas with rajogun and tamogun; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang

Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar

Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran

Shabad

Synonymous term with 'Bani' as a reference to written Scripture by a Master

Shabd

Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. "Word"

Shabdkari mahatmas

Incarnations of the Positive Power; Saints; also, Dayalkari mahatmas

Sharir

Physical body; also, shareer, sarir

Sheikh Farid

Sufi Saint; (1175-1266); also known as Baba Farid or Fariduddin Ganjshakar, "Treasure of Sugar"; very prominent and distinguished Sufi Saint and poet of northern India; one of the founding fathers of the Chishti Sufi Order; [The city of Faridkot is named after Him. Master Sawan was said to have been the Raja of Faridkot in His previous birth. Farid's tomb is situated in Pakpattan in Punjab.]

Shiva

Hindu god; one of the Hindu Trinity with Brahma and Vishnu; the "Destroyer"; also called Mahesh

Sikandar Lodi

Sultan of Delhi; (? - 1517); considered a great administrator who also expanded the Lodi territory; founded the city of Agra; also known for religious persecution with demonstrated intolerance toward Hindus; installed Persian as official language of accountancy in India; later, became a disciple of Kabir Sahib

Simran

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sohni and Mahiwal

Two lovers in a tragic love story from Punjabi folklore of unfailing sacrifice and devotion; [Mahiwal, who is destitute, cuts a piece of his own flesh to meet a vow he made to always feed Sohni; and finding out about his sacrifice, Sohni attempts to cross a river in an unfired pot to meet Mahiwal, knowing it will melt in the river as a sacrifice to her beloved to match his own sacrifice.]

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom He gives all credit for the

success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmcharya (celibate) and at a young age he took a vow of sannyasa and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to Baba Ram Singh Ji Who was to be come His perfect Gurumukh disciple.

Sukhdev Muni

Muni from the Treta Yuga; parrot-like appearance; son of Ved Vyas; disciple of King Janak

Sumati

One with good sense or judgment; good conscience, selfless

Sumbha

Rakshasa; along with his brother Nisumbha, sought to conquer the three worlds; [They received the boon they wished for from Brahma after 10,000 years of prayer and penance in Pushkar that they could not be conquered by humans or demons, but were ultimately defeated and slain by Durga, a goddess, after they tried to abduct her.]

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also Nirat (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of Lord Shiva; one of the three gunas with satogun and rajogun; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tantra

Lit. "Loom, warp, weave", or often simply "Treatise or exposition", and hence, by extension "Principle, continuum, system, doctrine, theory"; "Tantrism, or tantric religion" refers only to the traditions which are based on the tantras, samhitas, and agamas; more broadly, Tantra refers to a broad range of religious traditions with a "magical" or "occult" orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, tapasyaa

Tapasia

Ascetics who perform austerities, penances, and physical mortification

Tapi

One who performs tapas

Treta Yuga

"Silver Age", the second of the four-yuga cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Trikuti

Lit. "Three Mountains"; (Mer, Sumer, and Kailesh); home of the gods; lower part situated at top of the Astral and upper part constitutes the first region of the Causal Plane

Triloki

Lit. "Three worlds"; the lower three worlds of Pind, And, and Brahmand (physical, astral, and causal)

Trishool

Weapon, a spear (trident), wielded by Lord Shiva; the three points have a polyvalent meaning, representing the manifold trinities, like the gunas, gods, past-present-future, the three worlds, etc.; also, within the body, the confluence of the three main nadis at the Third Eye, where only Sushumna proceeds further upwards; also, trishul

Tukaram

Sant; (est. 1598-1649); poet and member of the Bhakti movement in Maharashtra; introduced Shivaji to his Guru, Ramdas

Tulsi Das

Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the Ramayana

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; Guru of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "Ghat Ramayana"

Udasi Mat

Religious sect of ascetic sadhus centered in northern India; based on the teachings of Sri Chand (1494–1643), the son of Guru Nanak; [Sri Chand was initiated by Abinashi Muni into the path of two Shabds; one branch of this line continued through Amolak Das, to Bishan Das, and Sant Ajaib Singh, before He got initiation by Master Kirpal Singh.]

Uttar Pradesh

State in India; most populist state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaastu

Reference to architecture as a science

Vaikuntha

Celestial heaven that is the home of Vishnu; situated at mount Meru

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Varnatmak Naam

Descriptive name; spoken and written names like mantras, the words given for Simran

Vashisht

One of the Saptarishis; spiritual teacher of Rama; author of Yoga Vashishtha, as well as Agni Purana and Vishnu Purana

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti ("what is heard") literature, distinguishing them from other religious texts, which are called smṛti ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and

benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

Vikramaditya

Emperor; (est 1st century BC); legendary king of ancient India; characterized in Indian history as the ideal king

Vishnu

Hindu god; one of the Hindu Trinity with Brahma and Shiva; "Sustainer, Preserver" of lower three worlds; Kal in his aspect as preserver

Vishvamitra

Brahmarishi; originated from a kingly family; gave up his kingdom to become a great rishi; known for his anger and violent encounter with Vashishta; debated value of austerities versus Satsang with Vashisht

Vyas Muni

Rishi; also, Ved Vyasa, (Treta, Dwapar Yugas); father of Sukhdev Ji; credited with writing the Mahabharata, the Puranas, the Brahm Sutras and arranging the Vedas in their present form

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yogi

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

Yuga

One of the four Ages of Hindu cosmology (Sat, Dwapar, Treta, Kali) that constitutes one cycle of a Mahayuga

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

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16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan